





**SANTA CLARA COLLEGE,**  
Santa Clara, California.

Under the management of the Fathers  
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classical and Scientific.  
The College buildings are large and commodious, while extensive playgrounds, with two covered gymnasiums, a swimming pond, etc., afford every facility for healthful exercise.  
The College possesses a very complete philosophical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. A way of native ores is taught in a thoroughly fitted chemical laboratory.  
The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

**TERMS.**

Payable semi-annually in advance:

Matriculation Fee, to be paid but once, \$15 00  
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year, \$350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket money, and the like, no advance made by the Institution.  
For further particulars, apply to

REV. A. VARS, S. J., President.  
Jan-15

**COLLEGE OF NOTRE DAME**  
San Jose, California.

**YOUNG LADIES' INSTITUTE.**

THIS INSTITUTION, WHICH IS INCORPORATED according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-Second Annual Session on Monday, August 10th, 1872. The course of instruction embraces all the branches of a thorough education.

**TERMS:**

Entrance Fee, to be paid but once, \$15 00  
Board and Tuition, per quarter, 62 00  
Washing, per quarter, 12 00  
Physician's Fees, per quarter, 2 50

Piano, Vocal Music, Drawing and Painting, form extra charges, but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session.

**ST. VINCENT'S COLLEGE,**  
Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCENT DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

**STUDIES.**

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

**TERMS:**

or Board, Lodging and Tuition, per Scholastic Year, \$150 00  
Washing, per Scholastic Year, 30 00  
Piano and use of instrument, per month, 8 00  
Violin, Guitar, Flute, etc., each, per month, 6 00  
Vacation at the College, 40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of \$3 00 per month.

For further information, apply to  
REV. JAMES MAGILL, C. M. President.  
Jan-15

**ST. VINCENT'S SCHOOL.**

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

**TERMS.**

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum, \$200 00  
Piano and use of instrument, per month, \$6 00  
Guitar, per month, \$5 00

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 10th, and terminates on the last Tuesday of June.

For further particulars, apply to  
SISTERS OF CHARITY,  
Santa Barbara, Cal  
Jan-15

**ST. IGNATIUS COLLEGE,**  
San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 20th of April, 1860, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M. Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offender to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

**TERMS PER MONTH, IN ADVANCE:**

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department, \$3 00  
" in Grammar Department, 5 00  
" in Higher Department, 8 00

**EXTRA CHARGES:**

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month, \$3 00  
For the use of Instruments, etc., second year, per month, 5 00  
For each Academic Degree, 10 00

Jan-15

**SAINT MARY'S COLLEGE,**  
San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

**TERMS PER SCHOLASTIC YEAR,**

Payable half-yearly in Advance:

Board, Tuition and Washing, \$250 00  
Entrance Fee, 10 00  
Physician's Fee and Medicines, 5 00  
Vacation at College, 40 00  
Day Students, 60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.  
Jan-15

**ST. JOSEPH'S COLLEGE,**  
Rohnerville, Humboldt County,  
California.

CONDUCTED BY THE PRIESTS OF THE  
CONGREGATION OF THE MOST  
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.  
The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

**TERMS PER SCHOLASTIC YEAR,**

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending, \$225 00  
Entrance fee, to be paid only once, 10 00  
Vacation at College, 40 00

**DAY PUPILS.**

Senior Class, \$60 00  
Junior Class, 40 00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.  
Very Rev. P. HENNEBERY,  
Superior

**St. CATHERINE'S SCHOOL,**  
Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

**TERMS:**

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year, \$225 00  
Washing, 45 00  
Entrance Fee, 10 00

**EXTRAS:**

(Payable half-yearly.)

Piano and use of instrument, \$60 00  
Organ, 50 00  
Guitar, 50 00  
Vocal Music, in Class, 20 00  
Private Lessons, 40 00  
Drawing and Painting in Water Colors, 30 00  
Painting in Oils, 20 00  
Board during Vacation, 40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR.  
my25-tf

**FRANCISCAN COLLEGE,**  
Santa Barbara, California.

THE Sixth Session of this Institution conducted by the FATHERS OF THE ORDER OF ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

**TERMS:**

Entrance Fee, (to be paid but once), \$15 00  
Tuition, Board and Washing, per session of ten and a half months, 150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged \$30.

Payments must be made semi-annually in advance. Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

Jan-15 REV. J. J. O'KEEFE, O. S. F.

**CONVENT**

OF THE

**Immaculate Heart of Mary,**  
Gilroy.

FOR THE EDUCATION OF YOUNG LADIES

CONDUCTED BY THE SISTERS OF THE  
MOST HOLY AND IMMACULATE  
HEART OF MARY.

**TERMS FOR BOARDERS:**

Board, Tuition, Washing and Mending, per annum, \$200 00  
Entrance Fee, to be paid but once, 10 00  
Tuition on Piano, per annum, 60 00  
French, per annum, 25 00

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

**TERMS FOR DAY SCHOLARS:**

Primary, per month, \$2 00  
Elementary and Senior, per month, 3 00  
Tuition on Piano, per month, 6 00  
French, per month, 2 50

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

For Prospectus and further particulars, apply to  
SISTER RAYMUNDA CREMADELL,  
Superior.

N. B.—The above Establishment is, also, the Novitiate of the Order.  
aug24-tf

**NOTRE DAME ACADEMY,**  
Mission Dolores, San Francisco.

This Academy is a Branch of the College of Notre Dame in San Jose.

THE course of instruction, which embraces the Primary as well as the Elementary and higher departments of education, comprises all the branches, both useful and ornamental, taught in the best academies for young ladies.

The second term of the Seventh Annual Session commences

Monday, January 20th, 18

**TERMS:**

Boarding pupils per session, payable quarterly in advance, \$240 00  
Select day pupils, primary classes, 20 00  
Junior Classes, 30 00  
Higher Classes, 50 00  
Parochial Classes, throughout, 10 00

**ST. JOSEPH'S ACADEMY**  
FOR YOUNG LADIES,

Yreka, Siskiyou Co., California.

THIS Academy for young ladies, under the direction of the Sisters of Mercy, is situated in the healthy and pleasant city of Yreka. The buildings are commodious, the pleasure grounds extensive and every advantage is afforded for the acquisition of useful and ornamental knowledge.

The Academy being conducted by the Sisters of Mercy, sufficient assurance is given for the peculiar attention bestowed on the moral training, health and comfort of the pupils.

The course of instruction combines all the useful branches of a solid English Education, viz: Reading, Writing, Algebra, Book-Keeping, History, Geography, Grammar, Rhetoric, Composition, Astronomy, use of Globes, Botany, Natural Philosophy, Familiar Science, French, Vocal and Instrumental Music, Drawing and Painting, Plain and Ornamental Needle Work, Wax Flowers, etc.

Pupils of all persuasions will be equally received, and all interference with their religious opinions carefully avoided; good order, however, require that all should comply with the general regulations of the Institution.

The Scholastic Year is divided into four terms of eleven weeks each. Pupils can enter the Institution at any time. They will be charged from the date of their entrance.

**TERMS PER QUARTER:**

(Payable in advance.)

Board and Tuition, \$43.75  
Instrumental Music, (with use of Piano) 15.00  
Vocal Music, 7.50  
Painting and Drawing, each, 5.00  
Wax Work, 2.50

Each pupil must be furnished with a knife and fork, a table-spoon, a tea-spoon, a goblet, table-napkins, towels, three pairs of sheets, three pillow-cases, a pair of blankets and a mattress.

For uniform dress, inquiry is to be made at the Institution.

**TERMS FOR DAY SCHOLARS, PER QUARTER:**  
(Payable in advance.)

Senior Class, \$10.00  
Junior Class, 8.00  
Primary Class, 6.00

Letters of inquiry, etc., are to be addressed to the

MOTHER SUPERIOR,  
St. Joseph's Academy, Yreka, Cal.  
Apr12-tf

**GREAT  
PREPARATIONS  
FOR A BIG  
SPRING TRADE.**

**J. J. O'BRIEN & CO.**  
606 Market Street,

HAVE just received forty cases of Foreign Goods, especially adapted for the present season, and consisting of the newest styles and best makes of

SHAWLS,  
SILKS,  
POPLINS,  
WATERPROOFS,  
BLANKETS,  
FLANNELS,  
ROBES DE CHAMBRE.

J. J. O'B & Co. respectfully invite all intending purchasers to read the following list of prices, and call to examine their fine fresh stock of goods before purchasing elsewhere, for, most assuredly, a large saving can be effected:  
10 pieces fine satin-finished black Silk, \$2.50 per yard; actual value, \$3.50.  
5 pieces heavy gros black Silk, \$1.50; well worth \$2.25.  
Rich plain colored Silks, \$1.75 per yard; reduced from \$2.50.  
20 pieces French striped Silks, reduced to half-price.  
84 pieces (O'Reilly, Dunne & Co's) Irish Poplins, \$1.50 per yard; usual price, \$2.25.  
6 cases new Japanese Silks, 50, 60, 75 and 87½ cents per yard.  
120 pieces Japanese Poplins, 37½ cents per yard; reduced from 50 cents.  
5 cases extra heavy Mohair Poplins, 25 cents per yard; actual value 50 cents.  
200 pieces black and colored Satin de Chine, 60 cents per yard; worth \$1.  
Black and colored French Merinos, 62½ cents per yard; reduced from \$1.  
2 cases Scotch Plaids, 25 cents per yard; beautiful colors.  
200 Broche Shawls from \$8 upward.  
500 very handsome striped Shawls from \$2.50 upward

**MOURNING GOODS.**

Black Drap d'é, Poplin Alpacas,  
Cashmere, Silk Alpacas,  
Henrietta Cloth, Cretonnes,  
Bombazines, Foulards,  
Biarritz Cloths.

A very nice Black Alpaca for 25 cents a yard.

On account of the reduction of Wool, we have reduced all our Woolen Goods fully 25 per cent. and are now prepared to offer all makes of

BLANKETS,  
FLANNELS and  
CASSIMERES

At greatly reduced prices. Also Marseilles Spreads; Table linens, Napkins, Sheetings, Canton flannels and all makes of muslins at reduced prices. A fine line of Ladies' Gotton and Merino Underwear—very cheap; Men's Merino Underwear, very cheap; Misses' Merino Underwear, very cheap; Ladies' Misses' and Children's Cotton and Woolen Hosiery, very cheap; Ladies' Corsets from 25 cents upward; Ladies' soiled Kid Gloves, very cheap; Jouvin's colored and black Kid Gloves \$1.50 a pair.

**J. J. O'BRIEN & CO.,**

606 Market Street,

One Door from Montgomery.

nov16-tf.



# The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. III.

SAN FRANCISCO, APRIL 12, 1873.

No. 5.

## EDITORIAL NOTES.

ONE of our live dailies furnished us, on Monday morning last, with an account of how SATAN was attacked in his stronghold by a little band of that most exemplary organization, the Young Men's Christian Association. We do not know what had aroused these young mendicants to such extraordinary activity, but we learn that they, to the number of at least half a score, on the night of Sunday last, did gird up their loins and march upon the followers of the old enemy, whom they smote hip and thigh with great good will. They went even into the shadow of the valley of Death, viz.: the corner of Sacramento and Waverly Place, a most disreputable place by the way, and did there begin their battle. It is related that these poor meandering youths did lift their weak voices until the night air around was filled with melody, and the dwellers in the sinks and dens came forth to see what monstrous thing was being done without. They succeeded in drawing a crowd, the great majority of which was enlisted in the army of the DEVIL, and then a pale-faced, anxious man, STOVEALL by name, shrieked and groaned to them of everlasting life and the punishment which awaited those who would not hearken to the voice of the LORD. Be sure this method of attack was unsuccessful, and we can only wonder that intelligent men should be willing to make of themselves such exhibitions as did these wandering minstrels who tuned their voices in that delectable neighborhood. No good could come of such disgraceful action, and while it brought the sacred word into the contempt of those for whose welfare it was preached, and, at the same time, subjected those well-disposed preachers to the taunts and sneers of the rabble; it is a question if it made not harder the hearts of those who, under other circumstances, might have listened and, perhaps, been reformed. We are told that Mr. STOVEALL spoke to that motley crowd of cyprians, thieves and vagrants on the text "He that soweth to the wind shall reap the whirlwind. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap everlasting life." He closed abruptly with this quotation from Holy Writ, and he and his companions walked rapidly away. Some of the crowd followed the retreating forms with their eyes, making jocular suggestions in regard to the saloon the evangelists would first drink in, and there were offers to bet on that question, with no takers. Is not this discomfiting to these well-disposed young men? But why will they not learn from it a lesson which others who have been successful in missionary work, have long since known? Go to these people whom they would strive to lead back into the right path, and talk to them quietly; attack them when they are alone and without the reach of sneering companions more depraved than themselves; speak to them in a low and gentle voice, and leave the nasal twang for the parson who preaches from the stump. Do every thing easily and then indeed the work may be crowned with success, and vice may be overcome even in the quarters where its fortifications are the strongest. Do not, however, bring religion and sacred things and yourselves, worthy gentlemen, into contempt by such ill-advised action as that of Sunday night.

We have received from the Catholic Publication Society, of No. 9 Warren Street, New York, a neatly bound volume, entitled "Wild Times," a tale of the days of Queen ELIZABETH. It is from the pen of CECILIA MARY CADDELL, who is well known as the author of "Blind Agnes," and "Never Forgotten." The tale in point of facts, as far as evidence is concerned, is no fiction. In the year 1594, BOSGRAVE, an English gentleman of family and fortune, was hanged for the offense of which the hero of Wild Times stood chronicled—the offense of taking off his hat and presenting it to a priest, under examination by the royal commissioners. The cruelties attributed to TOPCLIFFE, and, of course, remembered by the reader of the history of these times, were really perpetrated by him, as shown by records, and by his own confidential letters. The crowd of broken-down tradesmen and ruined soldiers described as inhabiting Hampshire did, indeed, form such a dangerous element, that means too often cruel and unjust were used for the purpose of thinning their numbers, or, at least,

frightening them into a submissive quietude. The third offense committed by these people was punished by death, and the tales of rescue which are told are filled with thrilling interest. "Wild Times" deals with this unfortunate class, and the tale is well worth a reading. The author explains that her object has been merely to create a story of domestic interest, by following persecution to these quiet homes where its wounds were deepest, if not most obvious; and by marking its effects upon many a light-hearted man, who, for its fell proscriptions would have written his rescue not upon the walls of a prison, but on the brightest page of English History.

A FEW days ago it was announced that one of the largest boot and shoe manufacturing firms had discharged all of its Coolie employés, and was advertising for white apprentices. We were somewhat surprised at the information, and set inquiries on foot to find out what unselfish motive had induced the gentlemen composing the firm to shut down on Coolie labor, conceded by all to be so profitable to the monopolist and employer. To our surprise we learned that Coolie labor is no longer as profitable as was formerly supposed; in fact that the rich man's coffers are as much in danger of being depleted by it as the pockets of the poor. This most unselfish firm explained that they were just beginning to learn that they had warmed a viper in their bosom—that so far from their making money by their cheap artisans, they were losing money and business both together. No wonder, say they. The Chinamen, after a time, become somewhat adept at the trade, and then quit work, and set up on their own account. They manufacture boots and shoes for themselves and offer them for sale at prices far below the trade rates. Country dealers who are aware of this go to the Chinese dealers to buy their goods, and the business of the large houses in whose employ the Chinamen learned their trade, at a dollar and a quarter a day, decreases in proportion. This, then, is the reason, most unselfish capitalists, that you have thrown out the Coolie, and now advertise for white apprentices. Not that you love the white boy more, but the Coolie, that was once so dear to you, less. So long as you imagined that you were making money out of these human machines, you were willing to see the white laborer remaining idle in your streets; his cheeks growing thin and thinner every day, until, with starvation staring him in the face, he fell by the road-side, or committed crimes that hunger only could suggest. You were willing that the sons of this man should grow up in idleness that, consorting with bad companions, they should finally find themselves within the prison walls; for you were making money and cared not, though crime and vice went rampant, so they touched not your bags and coffers. But now in faith we find the shoe is on another foot, and we sincerely hope that it may pinch and press until thy aching corns compel thee to cry and bellow in good earnest. We do not know that the labor market in this city will ever again offer as fair a prospect for the working man and mechanic as heretofore; but we sincerely hope that the Coolie may get the better of the capitalists who first instructed him in trades from which white men were displaced to give him room. We thought such grievous hardships could not always rest upon the shoulders of the poor.

Either the world is becoming more anxious relative to the status of the generations rising up and yet unborn, or "our boys" are becoming a greater source of anxiety than ever; for we are hearing, every day, of dangers which threaten them, and means by which they may be warded off, until we are left in a painful state of suspense as to what may be left of them after all has been said and done. The last evil which threatens them, and, in all seriousness, it is an evil which can not be lightly considered, is the results which must follow their inordinate use of tobacco. One who will stop for a moment cannot help being struck with the rapid increase in the use of the weed which has taken place during the past few years. Go upon any of our thoroughfares and see if the great majority of our men, young and old, are not addicted to its use. That it is injurious, physically and mentally, has been proven by

a thousand experiments; but the latest and most successful is that which was recently made at the Pyrotechnic School in Paris. One of the professors inquired into the habits of the one hundred and sixty students there, and then made a comparison between their devotions to study and to smoke. He found that one hundred and two were smokers, and fifty-eight never used, or said they never used, the noxious weed. He then found that in each grade of the school the students who did not smoke outranked those who did smoke, and that the scholarship of the smokers steadily deteriorated as the smoking continued. On account of several trustworthy reports of such a nature, the Minister of Public Instruction in France issued a circular to the directors of colleges and schools forbidding tobacco to students, as injurious to physical and intellectual developments. We know, from what we once considered cruel experience, that the youth of Catholic colleges are not allowed to use tobacco in any way, and to this fact we attribute much of their proficiency in mathematics and the other branches which wear more particularly on the intellects than some others. We find, from an examination of the internal revenue report of last year, that the United States consumed about ten million cigars during that time. Many old smokers prefer the pipe to the cigar, and probably as much tobacco is consumed in that way as in cigars. There are in this country 12,294 manufacturers of cigars, and they employ 71,491 men. Wherever tobacco can be raised the farmer finds it one of the most profitable crops, and consequently is very apt to cultivate it. Its use increases from year to year in a greater ratio than the population.

THE loss of the steamer *Atlantic*, off Halifax, is one of the most direful disasters which has occurred at sea for many a day, and as we read of it, and the suddenness with which seven hundred and fifty souls, all un-aneled, and as they were, went rushing into the presence of their maker, we are indeed struck with the uncertainty of life. It has been noticed that these terrible mishaps seldom come singly, and we pick up our morning paper with apprehension that our eye may light upon some other disaster which shall equal the last in horror. It seems that carelessness was again to blame for the dreadful occurrence. Being short of coal, the steamer went out of her way, and would have put into Halifax for a fresh supply when she struck on the rocks. The shock was so great as to stave in her bottom, and in less time than it takes to write it—she went down. It is related that the crew was one of the worst which was ever sent to sea, and had shown a mutinous spirit previous to the disaster. They immediately seized upon the boats and prevented many from being saved who might easily have been taken in without overloading. At the examination which was subsequently held before the justices of the peace on shore, the Captain himself testified that he had never entered Halifax, and was entirely unacquainted with the coast. There were but two officers on the ship who knew the coast, and these were not on duty at the time. And notwithstanding all this, the Captain states in his examination, that the lead was not used at any time. He had supposed that he was making between nine and twelve knots an hour, and at 12 P.M. ascertained that the ship had been making the maximum up to that time. Then it was that this most prudent Captain, though he must have known that he was out of his reckoning and off a dangerous and rock-bound coast—went to bed and left the ship in charge of inferior officers. No wonder the surgeon, as he lay prostrated and almost stunned with the terrible occurrence, in answer to all questions only replied "Murder, murder murder! for I can use no milder words in reference to this dreadful thing." We are informed by telegraph that the survivors were received in all cities through which they passed with the wildest enthusiasm. The memory of this sad, sad occurrence has brought darkness into many a household which was awaiting the incoming of the ship, with bright and happy anticipations.

WE have made reference in another place to the pernicious system of teaching which is purely secular to the exclusion of all religious training. Its too common



use among us, to our mind, accounts for a great part of the youthful depravity which disgraces our city. In Madras, Calcutta and Bombay, where it was given a fair trial in the female seminaries, it proved a complete failure. It was tried first by Lord LAURENCE, and we learn from late dispatches, that the Lieutenant-Governor of Bengal is now making arrangements for extending native female education based upon religious principles. Natives, it is said, will not have their daughters taught without the moral safe-guards given by religion, whether Hindooism or Christianity. The Orthodox majority have more than once complained that even their sons were being injured by the purely secular instruction given in what have been called the "Godless" Government colleges and schools; and the political danger of turning out a great number of graduates whose own faith has been destroyed, while no moral or spiritual substitute has been given for it, is so apparent that, to put it on no higher ground, the sooner the government in India are ordered to carry out "free trade in education" the better for all parties.

THE French *Journal Officiel* announces that the government has received from the Chargé d'Affaires in Japan a telegraphic dispatch with the dates of February 24th, from Yokohama, and of the 4th inst. from Hong Kong, to the effect that the Japanese Government has just abrogated the edicts against the Christian religion, and is about to set at liberty the Christians who were arrested under these edicts in 1870. It is sincerely to be hoped that such is indeed the case, and that the report is well founded, but if anything is uncertain it is the course of events in Eastern and Oriental countries. The Japan *Weekly Mail* published in its first number of the current year a review of the political and religious state of Japan during 1872, extracts from which appear in the *Missions Catholiques*, the organ of the Society for the Propagation of the Faith. The statements of the *Weekly Mail*, which refer to the persecutions, may be thus summarized: At the beginning of 1872 the good news arrived from Nagasaki that a certain number of the transported and imprisoned native Christians had been set at liberty by the orders of the government. But for a long time the treatment of the prisoners by the authorities was inspired by the desire to obtain apostasies, and a few—only a few—fell away from the faith. That those who remained faithful under their sufferings were better treated than they had been was due to the representations of the diplomatists. But during the four years which have elapsed since the first arrests, out of 3,500 men, women and children, 1,200 have died under the privations and sufferings to which they have been subjected. From 1,500 to 2,000, therefore, are all that remain, and there were contradictory rumors—one that the former severities were about to begin again, and the other that an amnesty was about to be proclaimed. The intelligence just received gives ground for hope that the latter report was the true one; but it is worth observing that last year, when the statements respecting the end of the persecution were most rife, the only edict concerning the Christians was one dated the 13th March, 1872, and was entitled, "Proclamation pardoning Christians who have recanted."

#### "OUR BOYS."

"HOODLUMISM"—it's an ugly word we grant, and yet what more appropriate to a subject in which there is so much of moral deformity and ugliness of nature. No doubt there have been Hoodlums during all the centuries of the world, for there were always lawless spirits which were impatient of restraint, and inclined to heed no mentor save their own unruly passions. The Phillistines are, in a certain degree, the Hoodlums of the Old Testament, yet we are inclined to believe that, bad as they were, they yet lacked many of the qualities which go to make up the Hoodlums of the present day. We know that he is inclined to be a braggart, that he is overbearing and abusive in his language, and that when alone the courage which fairly swelled within him when surrounded by his fellows, leaves him, and we find but the cringing, whining cur, that knowing he deserves to be kicked, expects it from every passer by. We have too many of these debased characters in this city—too many young men who might be dragged from out their depraved and vicious courses if the right means were applied in time. Lately the grave and potent seigniors of our city, to whom such subjects are supposed to belong for discussion by right, have been bothering their sage old heads over the conundrum "What shall we do with our boys?" It was pretty generally conceded that the most of our boys were going to the devil about as fast as their evil inclinations could carry them, and it became a matter which really demanded immediate attention. One of the prominent gentlemen made bold to advance an opinion which we will admit had much real merit in it, but still there was much yet to be said and more to be added to his proposition before it could have met the requirements of the situation. He proposed the

establishment of trade schools, in which boys at the same time that they were learning the elements of modern education, might, also, be instructed in some useful trade. He evidently understood that the course of education, which is now followed, while it professed to make gentlemen, leaving no room or rather no inclination for the practice of an honorable trade after school days were over, was, in reality, working the opposite result. To be sure it fitted them for the study of a profession, such an one as a gentleman might choose in preference to the trade of a shoemaker or a carpenter or some other; but it also overstocked the market for professional men, and the consequence was, a growing generation of lazy loafers who were too proud to undertake any business which would come under the head of manual labor. In his proposition we find much to commend, for who, on consideration, will fail to recognize this growing spirit among our young men to condemn trades and tradespeople. Then came others who approached this question of so vital importance to the future of our State and people; but they only plucked at their beards and scratched their heads and looked wise. Not much, be sure, was gained from them, and the conundrum was left unsolved. Finally, the question became a by-word which came lightly on the tongue, and the importance which once attached to it was forgotten. The Hoodlum was left to roam as he would, and there were none who cared to take in hand a subject so dirty and difficult to handle.

It may be presumptuous in us to approach the debatable ground upon which so many have gone down before us; but with the impetuosity of youth we rush within the arena and grapple with the horrid beast. We know that it is customary now-a-days to attribute to the presence among us of the Coolie, a host of the evils which afflict our people; and we also know that in too many instances the Coolie is the real cause for complaint. One of the gray beards who fell upon the subject toward the close of the contest found cause for the demoralization and idleness of our boys for the following reasons: The Coolie is pouring in upon us—mastering our trades and working for less money than white men can subsist upon. More than this, he is bringing his females with him, women who are steeped in moral and physical degradation from which no human power thus far has been able to drag them; and these are working irreparable injury to the souls of the rising generation. The truth of these words none, who for a moment has made the social aspect of our city a study, will attempt to gainsay. The Coolie has indeed closed many of the trades against the young white boys who otherwise would be working as apprentices, and his women have done much to debase their minds and ruin their bodies; and, therefore, banish the Coolie, and a new era of prosperity and increased morality will dawn upon us. Grant all this, and still we are inclined to believe that the conundrum would still be unanswered; for the reason that, though the Coolie is undoubtedly working as grievous injury as is attributed to him, yet his removal from our midst would not take with it the germ of demoralization which it does so much to nourish. There is still an enemy to morality and industry which should be cast out—an enemy which no trades schools, or reformatories ever yet successfully put to flight. There is the same old enemy which has lurked in the human breast from the time that the first fratricide overturned the altar of his brother and let loose the spirit of murder upon the world. It is the same perverse inclination, the same desire to traffic in unlawful things that is the cause of all our misery. This is the great difficulty with which we have to cope when we take in hand our boys. What weapons shall we use in this encounter which seems so full of peril and real dangers. We answer! the weapons which the Divine Master left us in the armory of the Holy Catholic Church militant. There is no sense in any longer trifling with a subject of such vital importance. The experiment of non-religious teaching has had a fair and equal trial, and has proven itself a failure.

Modern wise men told us that the mingling of religious teaching with the teaching of secular matters was a waste of time, and in too many instances their words were heeded and the "godless colleges" reared their heads throughout the land. What has been the result? We find young men coming from these institutions, perhaps accomplished, and certainly well grounded in worldly things, but entirely devoid of the sense of obligations which a religious training would impress upon them. Without sense of morality and the true Christian virtues, these are the men whom we find first in the shameful scenes of bribery, corruption and worse which are making this country a disgrace in the eyes of our foreign neighbors. These are the Hoodlums to whom we point in substantiation of our proposition. These are the men who, without the courage which an upright conscience would give them, do their vile and filthy work in secret that no honest man may see and publish them to the world. The question, what shall we do with our boys, from a Catholic standpoint is easily answered. Give them the religious training which will

impress upon their minds that there are certain obligations to God and man which they can not afford to forget without terrible peril to their souls. Give them an education which shall make them understand that no man can afford to live for self and self alone; give them such an education as they may receive in the Catholic colleges which, though scattered throughout the country, are all too few for the great work which they have in hand, and we shall then see Hoodlumism vanish from our midst; and what, with the trades schools and the absence of the Asiatic scourge, a generation growing up which will perform such glorious deeds as shall make all nations admire and applaud. When it is considered how important this subject of religious teaching is to every Catholic parent, is it to be wondered at, that they are so loud in their clamors for a division of the school fund? They understand the peril in which their children are placed in these "godless schools," and they have a right to be heard and heeded by those who make our laws.

#### DIVORCE.

NOTHING more prominently exhibits the tendency of Protestantism to disregard and make light of holy things, than the manner in which she looks upon the sacred sacrament of matrimony. Filled with her ineffable conceit, and befooled with the idea that it is she who is to reform all abuses—that it is she who has dragged the world from out a darkness in which it had been blindly groping for centuries, even now she would try her hand on things Divine, and reform that which the Redeemer made perfect, and left to the care of his apostles. Protestantism is indeed significant of many things, but those who know her best, and have watched her course, that has been growing more erratic as the years rolled by, well understand that Protestantism in truth, is but a protest entered against the mandates which emanated from Divinity. She is, indeed, the church of progress and reform, but that progress is adown the path which leads to infidelity, and that reform but a return to the evil days that once called forth from frowning heavens a rain of fire and brimstone, which devastated a Sodom and Gommorah. Catholics are not the only class who recognize the rapidly failing condition of this church which boasts her enlightenment and learning, but some of the men who have become most exalted in her service, are candid enough to admit and bemoan the evil courses into which she has fallen. Of course, they will not allow that this demoralization is a consequent on the flimsy foundation of their belief, but rather, that it is due to the mental condition of mankind, which at present is becoming too materialistic to entertain thoughts of supernatural things, with as much consideration as they merit. That Protestantism is rapidly degenerating into materialism it is folly to deny, and each day exhibits it in plainer view. Her members are loth to admit that any man can teach them of the things beyond this life. "What have you," they say, "which is tangible? Show us that which we may feel and appreciate, and then we will talk with you upon this subject which you say is of so much importance to that which you call our souls."

Here we have the same old spirit which actuated the Apostle to plead, that his finger might be placed within the gaping wound of his REDEEMER. Every thing they would make subordinate to man; whatever is beyond the ken of human reason, limited enough to be sure, they cast from them and will have none of it. What is the consequence of all this? Man has erected for himself a tribunal in which he sits as judge, jury and defendant, and there is nothing to keep in check the lawless passions which run riot in his breast. No wonder the world is becoming worse, and that thoughtful, God-fearing men shudder and turn from the contemplation of the future, shadowed in the events of the day. See how vile a thing is that which we, of the present day, call Society. Supposedly this community is chosen from among those who are prominent for their talent, their breeding and their virtue. These are the selected few, the salt of the land; and those who are indifferent spectators of the times will see how eagerly the world looks to Society for its example. Men would turn heaven and earth to get within the pale of this glorious circle, and women run mad to be numbered in its ranks. Society has decreed that such a thing shall be, and though to effect it may ruin mind and fortune—there are many who are only too ready to follow its mandates. We write now more particularly of Protestant society; for though Catholicity of course recognizes the aristocracy of worth and talent, she has never yet exalted it on high, nor said that this should men obey.

Society, it will be seen, claims to be the very salt of the earth; and if its claims are well founded, if it is indeed the select from those remarkable for talent and real worth, we shall do as much homage as any to its members. Let us examine this thing at home, for there is no need that we should go abroad to find Society, we have it here among us—Society until we are almost



awestruck with its grandeur, or frozen with its hauteur. Let us see of what it is composed. We find men rich, talented and ambitious—women handsome, intelligent, and supposedly virtuous. We say supposedly, for society is fashionable, and it is the fashion to go to church. We see that society goes only to high-priced churches, and those who are not virtuous it is believed have a disinclination for places of public worship. But at the same time we find, moving and shining with as great brilliancy as any in this select circle, persons who, if the others be virtuous, moral and respectable, should never have been allowed in such company. We find men who have more than one wife living; women with more than one husband, received with as much cordiality as any. We ask for an explanation of this thing, and we are told with an air which seems to pity our ignorance that it is all right, these people have been divorced. We find that the thing called divorce is recognized in Protestant society as a panacea for many ills and a passport to respectability. We try to reconcile this strange thing with our ideas of what society should be, but fail most miserably, and finally give up divorce and society as a bad lot. This much has Protestantism done in the cause of morality—this much to elevate society and its members. It has legalized and made respectable adultery, and weakened the bonds of matrimony, that should be fastened with rivets of steel. And this is but one of the many sacred things that Protestantism has reformed, but one of the many holy things which it has brought into contempt. Is it wonderful that, with the teachings of such a religion, the world should be growing worse as the years go by?

We claim that not only this, but the many other great evils which are demoralizing mankind are due alone to Protestant teaching. What other institution than Protestantism would attempt to make a civil contract which can be dissolved at the pleasure of the parties, out of a ceremony which Catholicity exalts into a holy sacrament. We are told that "What God hath joined together, let no man put assunder. And the REDEEMER, with His own lips, says to His Apostles; 'Whatsoever you shall bind upon Earth, it shall be bound in Heaven; and whatsoever you shall loose upon Earth, it shall be loosed in Heaven.'" The Catholic Church, with these instructions ever in mind, has never yet consented to recognize the validity of any divorce, such as that recognized by Protestantism. It permits separation, but expressly forbids that the parties shall marry again. It recognizes the right to live alone, if certain circumstances prevent peace and quiet in the household, but it has never yet, or never will sanction adultery. This does Protestantism, however, and the Parson, with never a blush, stands within the holy places and pronounces the name of man and wife on those who are but entering into an adulterous contract. In how many other things do we find this religion of reform exhibiting its degrading tendencies and using its baleful influences, to the great demoralization of morality and good order. It is indeed the Church of progress and reform, but the progress is retrogressive, and the reform a change that is continually making worse that which it approaches.

## OUR FREE PRESS.

BY CLOUDLET.

"Whence comes this bitter, this ceaseless hostility to our free schools, our free press, our open Bible? Always from Popery, never from Paganism!"—Lecture of Rev. O. Gibson.

"A DAY in the country," I said, and at an early hour I found myself rambling over the rifted hills which environ that sylvan basin known as Crystal Springs. I reveled in the sunlight, and watched it caress the tender leaflets and buds which were indebted to it for their exquisite coloring, and noticed how generously they returned the fragrant dew still adorning their garments. The graceful swaying of the branches above my head, so obedient to their superior, the zephyr, thrilled my heart with a responsive pean of love and praise. I had found a delicious nook where nought but the twitter of birds disturbed the silence. Every thing I saw or heard spoke in tenderest accents to my heart of God, and I thought of the old hermits, and settled myself upon a mossy hillock to dwell awhile with those Christian giants of an olden time, and endeavor to make their thoughts my own. At this instant I perceived close at my side a plant with numerous skeleton leaves, and upon almost the only remaining perfect one a great green worm was feeding. The worm and the leaf were so nearly of the same hue that I should not have observed the harmless reptile had it not moved. "How much like what it feeds upon," I exclaimed aloud, and shaded my eyes, for the joyous sun had sought out my retreat and was pelting me with a bundle of overpowering rays. "How like what it feeds upon! how like what it feeds upon!" now echoed and re-echoed above and through the glen. The lazy, green worm leisurely pronounced it.

The birds warbled it. The leaves and tendrils nodded assent, and a tiny brooklet danced along to the same measure. Then, tripping in upon the scene, came a concourse of shadowy sprites and surrounded me, waltzing and laughing, with a turbulent joy, in time to some elfish strains that constantly repeated my careless exclamation: how like what it feeds upon! ha! ha! ha! ha! ha! how like what it feeds upon! Anon a throne—a fairy pile of white, and green, and gold, and flashing gems—grew into form before my eyes. Upon the throne reclined, in gross, voluptuous inertness a female form. In drawling, vulgar accents I heard her call to the attending elves to bring her food—food to dispel her ennui, and when these bowed obsequiously before her, and presented each an offering of books, or magazines, or papers, I understood that the food she craved was for her soul—that that part that everlastingly will have a consciousness of joy or woe as it on earth is fed with truth or falsehood. The united offering, when lying at her feet, was quite immense. Peering from out the mass I saw *Harper's Magazine, Bazaar, and Weekly*; the filthy *Police Gazette*, and its first cousins the big and the little dailies. As the goarman on the throne devoured, with great gusto, these husks, my guardian angel touched my eyelids, and instantly I was enabled to look within her soul and perceive how the vile flood reproduced itself. Oh, what a sight! She read, and instantaneously the subtle poison caught the delicate tissues and photographed indelibly its stain. There were the pictures of false theology; there worshipers prostrated before the Gentile gods; there those horrid stories of passion, and imbecility, and crime, were reproduced and packed one upon another, and filled, by a mysterious chemical action, her whole soul with fumes till it reeled in a mental intoxication, and caused her, like the pitiable inebriate, to always call for more. I saw that nothing but a stupendous miracle could eradicate these vile photographs and permit pure truth to make the faintest impression. In an agony of grief and doubt I raised my eyes toward Heaven, praying to be enlightened relative to the meaning of this scene. A hovering host of angels, an intellectual canopy met my gaze, and these angels were weeping. Touched by the sublimity of this emotion in the heavenly choirs, I cried: "Will not some messenger from God disclose to me this vision?" Then at my side there stood a man majestic in his mien—on his brow a crown, and on the crown these words: The universe is the work of God. "Pray, sir," I said, "interpret unto me the mysteries that I have witnessed. What means the woman on the throne, the weeping angels, and the revelry?" He brushed a pearly drop from off his cheek, then, making over me that august sign that Christians love so well for Jesus' sake, he thus replied: "Daughter of the Church, it has pleased God to manifest to you, through these orgies of the demons, how anti-Christ now spreads his toils to capture souls and make them grow like him. Demons can not read your thoughts unless they are manifested by some exterior sign. But when you, observing the worm that became green by feeding on the green leaf, exclaimed aloud: they, though invisible to you, understood your thought, and, impelled by vanity and malice, took occasion by this symbol from a lower life to vaunt the power they wield even within the Holy Church. What is anti-Christ? Whatever dissolveth Jesus, his unity and truth is anti-Christ, (1 John, iv: 3), and you have seen his work and subtle power. The demons, or pagan sprites or elves, were filled with fiendish joy when you recognized a fact in Nature which symbolized to them their triumph over men through the mental assimilation of falsehood and of crime, and they vaunted thus their work before your eyes in visionary symbols, hoping by interesting your imagination to win you to aid their work. The Church, the throne of truth, a pile of white, and green, and gold, and flashing gems—faith, hope, and love, with brilliant saints adorning it. The woman reclining in this favored place symbolized the negligent Catholic who, without denying faith lacks earnestness of purpose and knows not the meaning of endurance or self-restraint—those words so full of strength and life. She cried for mental food—the common cry of the whole human race—but becomes the dupe of enemies who feed her on the rankest poison that she may become like unto them. She sells her birth-right for a mess of pottage, or spurns the fattest calf her father offers, and gloats over husks. Should not the angels weep? Remember, O daughter, demons triumph and rejoice over a press which is free to scatter over the entire earth reports of their success. Is a murder committed with unusually harrowing details, is purjury and over-reaching, in modern parlance *smart business transactions*, successful and respectable? It is the triumph of demons in instilling their m des of thought and action through the earth, and the free press serves to familiarize the rising generation with such facts, and form the future public sentiment, and pave the way for temptation to glide within the heart. All works written and read for mere pastime turn the mind from truth, weaken the soul, and pervert correct taste."

A musical hum in my ears—my instructor has disappeared—the silent dell assumes its wonted aspect. I rise from my mossy couch and become aware that I, too, have been decoyed, by a Pagan god, old Morpheus, into a nap upon the hillside. Rousing myself thoroughly, the vision of my slumbers repeats itself before my wakeful consciousness and I reflect that even the vagaries of a dream may teach us truth. Pagans and apostates glory in their free press, because it is free to send over the land the vilest thoughts, the vilest acts, the vilest advertisements, the basest misrepresentations and falsehoods; and is not free enough to retract its false statements when requested to do so; and, alas! Catholics help sustain it, and the popular taste is so depraved, that no place is too sacred for its intrusion. Young Misses, without a blush, can seat themselves and read in the presence of father and mother, of brother and lover, details the most ignoble, and then laugh at the old fogies, who shrink from imitating their example. *This is the freedom against which Popery is in "ceaseless hostility," a freedom which never disturbs Paganism.*

A press freely subservient to eternal truth, might be a great Christianizing agent, but our free press, about which we hear so much boasting, is rarely free enough to refuse to publish what will make it popular and bring to the embrace of the publisher the mammon god—gold. The *Evening Post* recently enlightened us on this point in open confession. It told us, it had been censured for giving in its columns certain reports, but excused itself under the plea that it could not control the people's appetite; therefore, it must pander to the corruption, and furnish food for which the majority would pay. The great civilizing power of the age, forsooth! It confesses it can not stand its ground and elevate the popular taste, but must run with it a Gilpin race down the hill into the vortex of pagan depravity. One thing seemed clear in the confession of the *Post*—its conscience is not dead, but it prefers money to conscience. The perverted public taste cries for demoralizing food to the free-press, and the free-press returns answer, that the supply shall be equal to the demand; and according to Rev. O. Gibson, Popery alone has strength sufficiently fixed in the divine to dare to utter a protest. Well, that is Peter's mission to stand by truth even when the whole world opposes it. Unflinching Peter's faith must meet the rack, the faggot and the cross, and it will never fail, for our Lord has prayed and pledged His divine word, that it should not; so, throughout the world, Holy Church dares proclaim, that a knowledge of good is good, but a knowledge of evil is depravity; for God who alone is good, has no idea or knowledge of evil except through its relation to good.

But how do our Catholics profit by the teachings of infallible truth? Do they listen to Peter's warnings? Do not many sit supinely on the lap of faith and permit themselves to be fed by the father of lies, or his imps, with food which will make them like unto him? The venders of spiritual and intellectual poison are in the same category with the venders of alcoholic poisons. Our youth are entrapped before they are able to detect its presence; and it would be well if civil society were pure and strong enough to legislate against this freedom, which enslaves its unwary citizens to degrading thoughts and degrading habits, before the tide of Paganism sweeps every remnant of Christian truth and Christian practice into its own black pool, where men created in the image of God will be unconscious of all but material wants, and crave only material prosperity. Weep, ye angels, weep over the mental degradation of our age, and by your tears at least, aid us Catholics to retrieve the errors of the past. Let the strong and the weak coöperate, and unite themselves in a spiritual phalanx to withstand this tyrannizing freedom which throttles us with a laugh or a sneer, and forces us to take its cup of poison. Let us who recognize how barbarism is sweeping down upon us, append our names to pledges that we will not read or permit to be read by those under our charge, any paper or book which we are not assured, is safe in morality, and agitate the subject among our friends and acquaintances until we create an enthusiasm for good and erect a barrier to vice.

What weak fathers we must have now-a-days! What weak mothers! What disobedient children! When the latter can boast that they read any thing they have a mind to, and parents excuse themselves from taking Catholic publications, because their children will have the *New York Ledger*, and *Harper's Weekly*, and they can not afford to take any more papers. God pity us.

## SPIRIT OF THE CATHOLIC PRESS.

THE same spirit which is too frequently noticed in this city, a wicked and villainous desire to cast as much opprobrium and blame on the Irish people as possible, crops out in New York. The *New York Tablet* has the following with reference to a prominent daily which revealed the same inclination in its local reports. Under the head of criminal recklessness, it says: "On the morning of March 18th, a prominent journal of this city, whose enterprise has extended its fame far and



wide, printed a tale of horror, which, even in New York, and even in these days of rampant crime, must have chilled the blood of many a reader. The time St. Patrick's Day, the scene, a lager beer saloon in Seventy-Fourth Street, enter *three Irish laborers* who call for drinks, and call again; then, a refusal to pay, a hasty scuffle, a ready knife, a confused and struggling throng, groans and shrieks, and the ruffians, dashing into the street, leave behind a man and a woman, stabbed to death, and a second man brutally kicked and beaten. Nor does the work of blood end here; a stranger in the street who impedes the assassins' ready flight is knifed by the foremost villain. The probable result will be at least two deaths, out of the four victims of this horrible assault. The police are sneered at, taunted and decried for the gross inefficiency which could not prevent so sickening a butchery, or, at least, arrest the flight of the murderers.

This latest case of the epidemic of murder doubtless fired the indignation of the majority of our citizens against the the un-hung murderers of the Tombs, the incompetency of our police, and the immunity of violence in our midst. There were a few, however, who calmly suspended judgment, awaiting the paper of the next day. On the 19th, the prominent journal aforesaid, reverted to its latest horror. We give the substance of its second story as we have given the first. The persons hurt are not so seriously hurt as at first supposed. The men who had been drinking, who yesterday were three and to-day are four, refusing to pay for their drink, one of them is seized by the proprietor, the others rush to his aid, give a hasty stab to a bystander, a severe beating to the proprietor and his wife, and decamp; a man who happens to be in their way receives a slight stab. Out of the four victims none will die, the man who was most severely wounded being in a fair way to recover. No mention is made of *Irish laborers*. The negligent, careless and inefficient police were all down town on account of the St. Patrick's procession, leaving only four men in a precinct so large, it was a "moral impossibility" for that number of guardians to preserve peace and propriety within its bounds. Such was the story of the second day. On the third day a careful examination of the prominent journal before mentioned could not reveal a single word about the "tragedy." Yet to read the first day's account, one might have reasonably expected that here was another nine day's wonder. This prominent journal, whose enterprise has made it so famous, may have reached many in its issue of the 18th, whom its issue of the 19th did not reach. The imaginations of such persons are, consequently, filled with an affrighting picture of three *Irish demons incarnate*, drunk with bad liquor and *St. Patrick's Day* enthusiasm, slashing to pieces a poor, inoffensive German, his wife and a neighbor who came to their assistance, and wantonly demolishing the unfortunate stranger who happens to be in their way as they escape. Failing to receive the next day's paper the horror will have had time to become rooted and to grow in their heated brains, and though succeeding papers bring nothing more about the tragedy, this negative testimony can avail but little to change the entirely erroneous, utterly exaggerated, and incalculably injurious opinion which they have thus been led to form not only of the actors in the affair, (whose nationality is by no means proven) but by inference, of the whole lower class, if not of all classes, of the Irish people. By the inconsiderate publication of this sensational story, therefore, a wrong may have been done to a whole people, which it is no exaggeration to call incalculable. This is not the first time we have observed, with sorrow, this terrible recklessness in the columns of this journal, which is so proud of being considered a type of modern journalism. Is it to be wondered at that one of the most thoughtful writers of our day has pronounced the "independent" press "satanic?" Yet this very journal has rendered itself notorious by its assumption of a religious censorship.

It happens that way up in Minnesota they are having a taste of Presbyterianism and its concomitant evils, and they like it none the less. The *North-Western Chronicle*, under the head "Church and State," says: In the report of the American columns from England, and the establishment, on this continent, of free and independent commonwealths, the old political connexion of English Church and State was for ever abolished, and the rights of "liberty of conscience" guaranteed in both Federal and State Constitutions. State and Federal laws, as far as it is possible for law to protect rights, guard against the least infringement of religious liberty. Openly and with expressed intent, it would be impossible for any State to establish a State Church or attempt to rear a fabric of sectarian proselytism.

The people, without dissent, would rise *en masse* and hurl from power the projectors of the scheme. Popular indignation would cover them with eternal obloquy. A few years ago, when secret religious tests were inaugurated as passports to office, although the avalanche of

proscription rushed from Puritan New England with an impetus threatening universal submergence of popular rights, it was met, rolled back and buried beneath its black treason, the midnight assassin of liberty. It is now a political infamy to have belonged to those secret organizations—that is, so much, that it has made such cowards of them all, that they not only disregard the oath of treason, but add political cowardice to perjury.

It is not likely that the sacred rights of freedom of conscience could be successfully attacked openly in this or in any other way, by any abrupt legislation, or combination. But there is danger, because insidious, wily and seeking to undermine the constitution, by stealthy approaches, in the name of charity, under the guise of religion.

The point of attack has been the charitable institutions. These are State establishments founded and built by the State, paid by the State, and run by the State. The money comes from the taxes of the people. The object of each is *specific*—of the deaf, dumb and blind, to teach reading, writing and the useful arts—of the reform school, restraint and reformation—of the Insane Hospital, to restore the insane. It is not the object of either or any to proselyte. But it was too good an opportunity for Sectarianism to lose. In this State sects have foisted upon these State Schools, superannuated clergymen, to teach their own peculiar tenets. The Reform School, for instance, is a Presbyterian nursery yielding a handsome support to a Presbyterian Preacher, and two or three ex-teachers of the Public Schools. They have monopolized the business. Surreptitiously and with insidious design, clauses were inserted into the respective acts of incorporation, giving to these chaplains the exclusive control of the inmates. They are to be present when any other spiritual advisers dare to utter the truths of religion to the chaplain's own peculiar property. No inmate is allowed to breathe a prayer to God except from a Presbyterian Catechism.

These things take place right here in our midst. The unctious Riellaffer is the spiritual autocrat of the Reform School, and amidst his heavenly contemplations, neglects not to secure, from the State, a handsome living.

We have protested, and we shall continue to protest, against so palpable a violation of the letter and spirit of law. Not as Catholics only, although we have rights as Catholics, which we claim and mean to defend, but as citizens of a free country, in behalf of all professed Christian people of every name, we protest against these open violations of the Constitution of this State, this insidious but dangerous attack on the most sacred rights of citizenship, and this outrageous system of proselytizing inaugurated in Minnesota, under the claimed protection of law.

The Albany *Catholic Reflector*, in an article entitled "Bismarck and Spain," says: "Bismarck is sure to show his liberal spirit whenever the opportunity for him so to do is offered. He is not satisfied with interfering in home State matters, and in the persecution of Catholics, in driving the priests from the German provinces, in robbing religious houses and driving the inmates into exile, but he must extend his liberality to unfortunate Spain, and deny her, what other nations have granted her—recognition as a republic. It is not strange that Russia would deny to any nation the right of untrammelled self-government, for she gazes with an avaricious eye on the fairest provinces of Europe, and the more they are agitated by intestine feuds the more likely is she in some future day to realize her great dream of future splendor—to be mistress of Europe. Moreover, Spain is Catholic, and what Catholic nation ever found favor in the eyes of Russia? She has sacrificed her honor to satiate her hatred of Catholicity. Her Catholic subjects have been driven from their lands, the victims of revenge, and the wild wastes of Siberia assigned to them as their homes. They are the most degraded of slaves, because they could not see in the Emperor of Russia the direct representative of Jesus Christ. Then we need not wonder when we hear that Russia has refused to recognize Spain. But Germany, that paragon of modern liberality, that nation which is the boast of the admirers of modern reform, that State which claims the first place among free nations, to refuse a suffering sister what by courtesy belongs to her, must certainly, in this free republic, surprise the friends of Bismarck's policy. And what reasons does his august majesty—this man in whom is concentrated the idea of liberty in its fulness—give for not recognizing the Spanish Republic? It is, that the legislative body yielded to the pressure of the masses in proclaiming Spain a republic. Here, in a few words, we have the policy of this great diplomat—that the legislative body is supreme, and should not listen to the voice of the people. Who are the people? Are they mere figures, whose ideas, thoughts and inclinations are to be moulded into form by the hand of their representative, as the lifeless marble is under the hand of the sculptor? Have they not any rights which are sacred to their representatives, or do they assign to those representatives

all privileges, and trust them in the hands of the very officials they themselves have made? When has the Creator lost the right to dictate to and direct the creature? Never, unless the modern vindicator of religious liberty, Prince Bismarck, has ordained otherwise.

In Germany, under the reign (for he is the sovereign) of this model for future lovers of liberty, have the people had any rights? Have they dared to raise their voices against any of the oppressive measures of the Premier; and, indeed, it must shock the modesty of this noble Premier to know that the people of Spain have a voice of their own, and the courage to raise that voice when duty calls upon them to do so.

There is more in this act of Bismarck than casual observers may discover. France, in an evil hour, brought upon herself the chastisement of God, which her pride merited, and she fell a victim to her inconsistencies. The irreligious spirit of the day had much to do with her downfall, and her loss was Germany's gain. Spain is now on the high road to ruin; discontent has long swayed the minds of her people, and to return to her former system of government would for her be inevitable destruction. Her only hope is in granting equality to all her subjects. Bismarck foresees this, and he hopes to keep Spain still longer in trouble, until, like France, she will be unable to protect herself.

Two republics springing up within two years on the Continent of Europe would, in fact, be a severe blow to the German Empire. It would make her tremble for her safety. It would prove to the world that in Europe, as well as in America, the people were the government, and what they dictated was the law. The day for Germany will come, and the oppressive acts of Bismarck are hastening it on. The voice of the people will one day raise up against the tyranny of the government, and shatter to atoms what it created. Bismarck, in his liberal spirit, may endeavor to ward off that day, while his acts are bringing it nearer, and when that day comes, Germany and the German people, for the first time, will know what it is to be free.

The *Western Watchman* has an editorial note on "persecution," in which it says: "The *London Quarterly*, in a recent article, discusses the question of the Church's claims to toleration. It declares that the conclusion that constantly presses itself on the historian's mind is that the Church of Rome is essentially, and must therefore in every land and in every age ever be, 'the enemy of the human race—hostis humani generis.' From these premises it argues that no nation can safely consent to the free operation of Catholic principles, but must ever be ready with the sword of extirpation or repression to chastise an enemy whose mission is as mischievous as are her principles false. This candid admission, quoted approvingly by the Protestant press of this country leaves no room to doubt the prosecuting spirit of Protestantism. An avowal that persecution of Catholics may become a measure of national safety, and must ever remain among the reserves of Protestant warfare, but shows that our enemies are being forced from their hiding-places of hypocrisy and required to confront us in undisguised and open hostility. We have a question to ask our Protestant contemporaries. How many speeches have been delivered, how many books written, to prove that the gentle progeny of the Reformation never persecuted, and that, on the other hand, Catholics always persecuted when they could safely do so? How reconcile your theses, gentlemen? Not only has the Reformation sanctioned persecution, but it is admitted that Protestant churches and Protestant governments must persecute if they would live. By a law, then, of their respective beings, the Protestant must ever be a persecuting, as the Catholic must ever be a persecuted Church. It is seldom we find such honesty among our separated brethren.

The Baltimore *Catholic Mirror*, commenting on fanatical hatred, has the following under the caption "They prefer the Devil": "The *Old School Presbyterian* some time ago took an Episcopal clergyman severely to task for expressing the opinion that Catholic churches were better for our untutored savages in the far west than no churches at all. The *Old School Presbyterian* preferred heathenism to 'Popery,' and accordingly denounced the clergyman. We looked upon the circumstance as an interesting evidence of the fanatical hatred against the Church which controls those outside of its bosom, the Protestant clergyman whose opinion so excited the ire of our Presbyterian contemporary being a marked exception to the rule. One of the marks of the true Church has always been the invincible hostility in which it is held by the world and the sects. They prefer the devil to the Catholic Church by a stern law of mysterious affiliation. The subjoined report of a meeting of the Board of Supervisors of King's County, New York, which we take from the *N. Y. Herald*, of the 19th ult., affords a further illustration. Unfortunate women who have the blessing of being



sent to a House of the Good Shepherd have the best chance vouchsafed to them on earth of being rescued from perdition. But what cares a Protestant Board of Supervisors about the salvation of these poor creatures? They must hereafter be sent to the Penitentiary, and not to those angels in human guise who have been ministering to them in the House of the Good Shepherd in King's County, New York. We copy from the *Herald*: "Yesterday afternoon, at a meeting of the King's County Board of Supervisors, Supervisor Johnson offered a resolution requesting the Legislature to repeal the act authorizing the police magistrates to send female prisoners to the House of the Good Shepherd instead of the Penitentiary. This caused quite a lively debate, in which some of the members of the Board contended that the institution was sectarian, and parties were sent there for the purpose of converting them to the Catholic faith. This was denied by others, who took occasion to speak of the good work which was accomplished by the institution. It was stated that the women, when sent to the Penitentiary, became, by their associations with criminals, more or less hardened, but when sent to the House of the Good Shepherd they were reformed and were made to feel that they should lead a better life. After some further debate the resolution of Supervisor Johnson was adopted, and the clerk was instructed to notify the members of the Legislature of the action of the Board."

## GENERAL EUROPEAN NOTES.

ROME.—The organs and partisans of the Piedmontese usurpation are furious at the number of addresses lately presented to the Holy Father from all parts of Christendom, and the tone of these addresses. But what has inflamed their passion to white heat is the vehemence with which the crimes of the usurpation against the Pope and the Church have been denounced in the addresses recently presented to the Vicar of Christ by the deputations of the several Catholic Unions in Europe. It must be admitted that the addresses read by the Duke of Norfolk and Prince Lichtenstein did probe the crimes of the Robber-King and his abettors to the quick, and that the words they uttered were eminently calculated to scathe these sacrilegious plunderers. But did not the severity of these denunciations and reproaches consist in their applicability and truth? If the charges they preferred against the usurpation were not well founded, Victor Emmanuel and his Ministers and adherents might afford to treat them with scorn, as idle words conveying false imputations. It is, because Victor Emmanuel is a Robber-King, is the Prince of Italian brigands, is a perjured traitor to the Pope and to France, is in Rome in base breach and disregard of the solemn engagement recorded in the Franco-Piedmontese Convention, is the plunderer of the Church, the despoiler of the Holy See, and the infamous dethroner of the Pope,—it is because Victor Emmanuel is all this abomination in lump, that the denunciations of the Catholic Leagues torture him to the core and tell with such effect throughout Christendom. For good and wise purposes beyond our comprehension, God permits all this wickedness for a time by himself appointed, but while it lasts it is a bounden duty of all Catholics to hold it and its authors up to reprobation. Of the hideousness of this wickedness, of the enormity of the abomination permitted and manifestly sanctioned by the usurpation of Rome, the late Carnival furnished but too abundant evidence. Even the *Times* Correspondent has been shocked by the disgusting insults to the Pope, and the profanity in which the adherents of Victor Emmanuel indulged during the late beastly saturnalia in Rome. "The formation of a Society to promote these senseless proceedings was (he writes) most unnecessary, especially since it took under its protection such indecent exhibitions as that of a parrot in a cage, fixed on the top of an imitation of St. Peter's dome, with other coarse accessories, the whole being intended as an insult to the Pope;" so that there is in Rome a Society formed for the purpose of encouraging insults to the Vicar of Christ. The Correspondent of the *Times* adds, indeed, that the Questor of Rome had forbidden any masquerades in any way reprehensible for improper allusions; "but," he observes, significantly, "police regulations are not always very strictly observed here." The Garibaldian Questor issues a prohibitory notice, of course; that is necessary to save appearances; but his design is well understood by the police, who, of course, wink at the disregard of the Questor's injunction by his sympathising friends. Writing in the same apologetic tone, the *Times* Correspondent says that the *Osservatore Romano* is indignant at "the great number of masks that were permitted of a nature to cast ridicule or contumely upon the Church, and some such there certainly were; but with a slack police," etc., this could not be helped. But why were the police "slack?" Because they knew that nothing was more agreeable to Prince Umberto and his wife and their Garibaldian friends in Rome, than insults heaped upon the Pope, and outrages perpetrated upon Cardinals, Bishops, priests, monks, and nuns. Our own

Roman correspondence has already made our readers aware of these Satanic orgies, but we have deemed it well to quote the *Times* as corroborative testimony. In fact, decency forbids the publication of the whole truth in this matter.—*London Register*.

LONDON, April 3d.—In the House of Commons, to-night, Munster, member for Mallow, rising to a question of privilege, had read by the Clerk, an extract from the *Pall Mall Gazette* reflecting on the conduct of Irish members in regard to the Dublin University Bill. Munster particularly complained of the words "The bill cut the ground from under their Fenian agitations, and their traffic in noisy disloyalty." After a long speech, he moved that the article libellously reflected on the conduct of certain members, and was a breach of the privileges of the House.

Disraeli said the article referred to certain Ultramontane members. There was no specific allusion. He thought that before the House interfered with the liberty of the Press, it had better ascertain who the Ultramontane members were. [Cheers and laughter.]

Mitchell Henry, member for Galway, thought the epithet "Ultramontane" was clearly used as a word of reproach. He appealed to the House to be as careful of the honor and character of its Irish members as of others.

McCarthy Downing, member for County Cork, declared that when defending the principles of his faith, he was not ashamed to avow that he was an Ultramontane. He indignantly repudiated the charge of disloyalty. Had the abuse been directed at Scottish and English members as well as at the Irish, there would have been no difficulty. He expressed astonishment that the leader of the Opposition should attempt to prevent discussion.

Sir John Duke Coleridge opposed the motion, and regretted the debate, but thought the subject could not be disposed of by joke. He cited precedents, and showed that members must be attacked as members, if the charge of libel was to hold. An attack on the House at large was not sufficient to constitute a breach of privilege.

Agar-Ellis, member for Kilkenny County, while he was not an Ultramontane, could not but condemn the newspaper article as improper and disgraceful. He was surprised at Mr. Disraeli's course, and said he should vote in favor of the motion.

Bernal Osborne confessed that he was ignorant of the meaning of the word "Ultramontane." He had heard Mr. Gladstone called an Ultramontane. The members from Ireland, honest and conscientious, had been grossly insulted, but he hoped the miserable publisher would not be dragged before the bar. It would be better to treat him with contempt.

Mr. Ronayne, member for the city of Cork, said he supposed he was one of the members to whom disloyalty was imputed, but he rejoiced at the appearance of such articles as the one in question. The tone of the English Press was doing more to promote Home Rule than did centuries of anguish and oppression. Mr. Disraeli's joke would have the same effect in Ireland which his speech had years ago, when he made reply to his constituents who had given three cheers for the famine in Ireland. [Cries of "Oh! oh!" and cheers.]

Mr. Munster said he could easily dispose of Mr. Disraeli's joke. Daniel O'Connell was once summoned to the bar of the House because he publicly declared that the Tories had perjured themselves. He ought to have asked whether there were any Tories there.

Gladstone remarked that he appeared to be the hero of the first paragraph of the article. He thought the attack was not a breach of privilege, although it was unjustifiable and without foundation. He appealed to the member for Mallow to withdraw his motion, because, if it was defeated, the member would be placed in an unenviable position. He sympathized with the gentleman, but the consciousness that he had done his duty should should neutralize detraction.

The motion was withdrawn.—*Cable dispatch*.

PRUSSIA.—The Prussian Government are pushing on their measures for the complete subjugation of the Church to the will and domination of the State. They have carried, by a small majority of ten, in the Upper House, the reading of their bill modifying those clauses in the Constitution which secure the freedom of all churches in the kingdom. During the debate on this question, Bismarck repeated, with his habitual effrontery, his mendacious assertion that the measures of the Government are levelled against a conspiracy in the Church to destroy the German Empire. Everybody with brains enough to comprehend the simplest proposition, knows that this is a wilful lie, invented for a devilish purpose. There is no conspiracy, there has been no conspiracy among the Prussian Catholics, ecclesiastical or lay, against the German Empire; nor can Bismarck assign a reason why there should be. The alleged conspiracy is a fraud devised by a knave to cover from execration a policy of Catholic persecution by a Protestant Government. The Premier, Von Roon, denied that there was anything

religious in the policy of the Government, and complained that the opposition imported into the business the name of the King as unfriendly to the measures of the Cabinet. But he did not venture to deny that these measures are really in bad odor at Court, and that the Royal family would gladly hear no more of them. One of the organs of the Government has been at pains to show that the Archbishop of Posen has violated his oath of allegiance by not cooperating with the Government in their endeavor to extirpate the Polish language from that province, by making its disuse in the Gymnasiums and the use of German compulsory. It would be strange, indeed, if a prelate of Polish origin, presiding over a Polish diocese, and in that diocese the pastor of a Polish population, should become the servile agent of the Prussian Government in their tyrannical attempt to prevent the use of the Polish language. Here, again, we find that Bismarck has been gathering hints from that English rule in Ireland which so charms Mr. Froude. One of the grand prescriptions, first, for the moulding of the Irish character into an English form, and afterward for the extirpation of the Catholic religion and diffusion of Protestant ideas through Ireland, was the suppression of the use of the Irish language. The policy failed egregiously—indeed, so completely, that the English promoters of that fraud upon English gullibility, the second Reformation, with all its base appliances in Connemara and other remote and wild districts, adopted the plan of making the Irish language ancillary to their purpose. Bismarck has overlooked these important facts, and thinks to uproot the Catholic religion and nationality in Posen by putting the Polish language under interdict. He may persecute, torment, and even banish the Archbishop; but that will rather defeat than promote his design. After he is gone to his great account, and to answer for his misdeeds, his evil policy will tell bitterly against his Royal master, or the heir of that sovereign for whom the Chancellor is plating a crown of thorns and framing a throne of briars.—*Register*.

FRANCE.—M. Thiers has been really very unwell, and his condition at one moment caused some alarm. To meet so serious a contingency as his death—and he is seventy-six years old—the question of a successor has been seriously discussed. Of course, there is the widest difference of opinion, or rather feeling, as to the person upon whom the President's mantle should descend. The candidate of the Right is M. Dufaure, the *alter ego* of M. Thiers at present, while the choice of the Left would undoubtedly fall upon M. Grévy, the President of the Assembly. But Dufaure is two years older than Thiers, so that his tenure of the chief place in the Government of France could not reasonably be calculated upon as one of long continuance. However, M. Thiers is now himself again, and it is believed that he will suggest some course for obviating the danger of a sudden lapse of his powers. The Anglo-French Commercial Treaty is in jeopardy. Of the members of the Commission appointed to examine it the great majority are Protectionists, and at their head is M. Pouyer-Quertier of Rouen, the leader of the anti-free trade party. The Bill of the Commission of Thirty, regulating the future Government of France so long as the Republic lasts, was under consideration in the Assembly on Wednesday, when three of its prominent provisions were carried—that for the organization and transmission of the Executive and Legislative Powers by a majority of 434 against 196; that regulating the constitution of a Second Chamber by 381 against 213; and that upon the new Electoral law by 470 against 163. Marshal MacMahon has been induced by the Minister of War to suspend the publication of his pamphlet on the march from Châlons to Sedan, on account, it is believed, of some matters bearing upon the prosecution of the unfortunate Marshal Bazaine, which the Government want to keep back at present. The delay in this trial is not creditable to the French Government. Our own belief is that they are cruelly persecuting a brave, an honest, and an innocent man, whose crime is fidelity to the Emperor, not treachery to France. *Ibid.*

## NOTE FROM ROME.

THE TRIDUUM.—It is not pretended that the Triduum for the preservation of the Roman convents and religious institutes attracted to St. Peter's a congregation of citizens and strangers greater than formed the monster gathering on the last day of the great Triduum of 1872. Yet the many thousands present on Sunday afternoon are very forcible evidence of the interest taken by the Roman public of all classes in the fortunes of their old friends and benefactors—the friars and nuns. The Triduum was in honor of the holy founders of Religious Orders. A very beautiful Italian prayer to these saints being recited on the occasion, copies were distributed gratuitously to such as asked for them at the doors of the Basilica. This forethought was serviceable; hundreds who, like myself, came only a few minutes before the service began, being unable to get within anything like hearing distance of the altar. I



have since heard that eight thousand copies of the prayer were given away. When it had been read, in the presence of the Blessed Sacrament exposed, by a priest, selected most assuredly because of his stentorian voice, the Litany of the Saints—the old Roman devotion in time of tribulation—was chanted. The people joined in the responses throughout, and afterwards sang, unassisted by the choir, a simple *Tantum Ergo*. Mgr. Howard gave Pontifical Benediction. One of our Catholic Societies decorated the altar of the Chair of St. Peter, which was chosen, on account of its conspicuous position, for the ceremony. Wax lights were in profusion and very tastefully arranged. The *Voce della Verità* calculates the attendance on the three afternoons at over thirty thousand. Pius IX, at least on Sunday, was kneeling during the ceremony in the great gallery over the *atrio*, having a full view of the Altar. The fact was whispered about, and many tried to catch a glimpse, but unsuccessfully. There was a group in a corner of the faintly lighted gallery, but from the nave it was impossible to distinguish even objects so prominent as the Holy Father's snow-white cassock and silvery hair. The Revolutionary Press, unable to ignore the Catholic demonstration, seeks comfort in the thought that the suppression is well-nigh an accomplished fact. Restelli, a member of the Left, is deputed by the Parliamentary Committee to report to the Chamber, and Government has definitely decided upon pushing on vigorously and immediately the nefarious measure. A commission for taking inventories and getting up estate auctions is already in course of formation. In answer to many questions from other foreign offices, Signor Visconti Venosta issued a circular stating that ecclesiastical colleges of international character will be respected so far as to be permitted to sell their property and transform themselves into private institutions within two years; after which period no ecclesiastical foundation, Italian or foreign, will be recognised in Rome. The correspondence concerning British establishments between Earl Granville and Mr. Shackleton Hallen is translated into nearly all the Roman papers—those semi-official included. No comments are given, but it is generally felt that international interests are far from sufficiently protected, when, as in this instance, partial protection is granted only to institutes of exclusively non-Italian character.

#### THE MAJESTY OF KINGLESSNESS.

AS the question of Monarchy or Republic is now in violent agitation before the mind of Europe in regard to Spain and France—it may be soon with Italy—it will hardly be without its use to spend a little of our breathing time in clearing in our minds a primary question—What is the difference between the two? The inducting process required for deciding it may be made from any example of republican orations. They are all much alike—the unrollings of very windy sentences—with a plentiful succession of grand-sounding phrases in them. Señor Castelar's late circular to the representatives at the Courts will serve the purpose of a specimen, as well as any other; and we may try to gather the Republican "idea"—if there is any to be gathered—from it. Beginning, however, with the beginning of this Republican effusion, it is not very encouraging to our hopes of finding anything worth the search, that the eloquent Spanish organ of it presents us with about four thumping falsities within the small space of his two first printed lines, which run thus: "The Spanish nation has resolved the most difficult of problems—that of changing one form of Government for another, without trouble or turbulence," etc. What a tissue of falsehoods, expressed and implied, insults our common sense in these few words! "The Spanish nation has" etc. Now, in the first place, whatever has been done in Spain, that Señor Castelar so admirably describes, was not done at all, as he says it was—by "the Spanish nation." The change from Amadeus on the throne to the throne without Amadeus, was all done in a day—a few hours—by Amadeus himself. What was not done, by Amadeus in decamping, was completed by half-a-dozen chattering gentlemen in Madrid. Unless these said gentlemen can be called the Spanish nation, it is a falsehood, as big as all Spain together, to say that "the Spanish nation has resolved." They had nothing to do with it, and the said gentlemen have simply taken the Spanish nation's name in vain in saying so. Next, it is nothing but a wilful aid to delusion to talk about this same Spanish nation as having "resolved a problem the most difficult," etc. This is a turgid phrase, which the modern race of windbags are very fond of exploiting, whenever they want to excite an idea of something imposing. "Solving a problem" sounds to their minds indicative of a work very grand in aim, very difficult of attainment—planned with a rare expenditure of mental power, and then executed with extraordinary wisdom. The ascribing of this problem-solving to the "Spanish nation," supposes that this same Spanish nation have been all engaged for many years in profound meditation upon one single subject, as if they

were an academy of recluse philosophers, or political engineers. To this there is of course not a shadow of fact to correspond. The millions of the Spanish people were not each occupied in solving any problem, still less that of how to change from Monarchy to Republic. They had something else to do that day. There were their mules to drive—their bread to win, their dinners to get. And if they had themselves been asked, they would perhaps have solved the problem in a very different way. There was no problem solved by the nation. All that was done in the way of solution after Amadeus had taken up his independence and his carpet-bag, was performed by the handful of talking gentlemen crying out, "Let's call ourselves a Republic;" to which the others said, "Done." In calling this contemptible farce of theirs by a grand phrase about the Spanish nation solving a problem, is a third fiction within the space of two lines. A fourth fiction—to call it by no worse a name—well worth our particular notice for its being the deceitful ground that all Republican declamation takes to rest itself upon, is that of calling a Republic "a form of Government." The great problem—which the Spanish nation are praised by Castelar for resolving, is that of "changing one form of Government for another,"—i.e. a Monarchy for a Republic. Now we allow Monarchy to be a form of government, though ill enough exemplified under the poor mock King Amadeus, the creature of a faction, calling itself "the Spanish people." But is the Republic a form. If so, what does it consist in? The state of being without a king! No new institution has arisen in Spain from it. Not a single product has appeared. The only new form is *Kinglessness*. And this same kinglessness is the Republic, that was proclaimed a few hours after the King had given his notice to leave the Spanish service. The grand change, so magniloquently phrased by Castelar, of changing one form of government for another, consisted in changing, or being changed from *having* a king to *not having* a king. What, then, is the difference constituting all the change? The *not having*. To be without a king is the Republic. And this is what was so *proclaimed* by the handful of men in a room in Madrid. Now, can "not having" or being without be called "a form?" As well might it be said, that having lost an eye or leg constitutes a new form of man, or that losing your purse is a new form of investing your money. It is a want, a deficiency, not a new form. So, too, the essence of Republicanism is not a form of the State, but its condition of being without a real Monarch. And all the declamations in the Cortes, or in the French Assembly, can never make it any thing more. In Castelar's glorifying this kingless state as a "form," is a fourth falsity within the first two lines of his Circular.

But, it might be asked, if itself be not a positive institution, is there not at least some thing new arising from it? Is it not pregnant with some thing you can call a positive product or a veritable form? The sequel of the proclaimed Spanish specimen of it will yield us a ready means of answering the question. Whatever has followed this Republican void consisting of kinglessness, is nothing else but the decomposition of the Spanish army, going on at a rapid rate. This is the best result of that decapitation of the Spanish State, which Castelar glorifies as a "transformation," or the production of a higher form out of an earlier, lower one, by the process of what he calls "evolution;" in which he teaches us, as a political Darwin, a new organism comes out from behind an old one. The new organism he has to congratulate himself upon, as emerging from as the work of decapitating the State, is the paralysis of Spanish society—terror in the capital, flight of the best Madrid inhabitants, and general insubordination. Such is the product of this new "form of government," as it is ironically called, the ravelling out of the kingless void into political decomposition!

If we are not now able to go very deep into the analysis of this so-called "Republican form of government," we may, unless we are beyond all teaching, at least liberate ourselves from one article of the modern fool's belief—that kinglessness, in which it consists, is "a form." If it be a form, it is a form only of decomposition, a form of deformation. And this fact might form one elemental step of political disillusion which would make us come better prepared to the appraising of windy Republican declamations, such as those of the Spaniards now on the crest of the Spanish political wave, whom the Carlists properly enough designate as "impostors."—*London Register*.

#### FATHER BURKE'S RETURN.

THE reception which Father Burke was accorded by his own people on his return from this country is described by all as most enthusiastic and welcome. The people crowded about him and would have taken the horses from the carriage in which he sat and drawn it through the streets, but that he prevented. His reception in Galway is thus graphically described by a correspondent: "The City of the Tribes has been one continuous scene of enthusiasm and rejoicement since an

early hour this evening, when the glad tidings reached here that Father Tom was coming in. He came by the 7:30 P. M. train. In order that old Galway should muster in her strength to give a hearty "*Cead mille failte*" to their now immortalized Father Burke, their fellow-townsmen, no means were left unexercised to render the demonstration worthy of the occasion; and in less than two hours from the time the news reached here, until the arrival of the 7:30 train, several thousands were congregated about the railway station. A bell-man was despatched through the town immediately that the intelligence arrived, in order to make public the occasion; and not alone was his announcement received with cheers, but he got lost in the multitude, who all became bell-men, for the sound of "Father Tom is coming," "Our own Father Tom, once more;" "the pride of the world;" rang with such a cry of exultation from all, that the old Celtic walls seemed to reverberate the name of Father Tom. The moment he left the railway carriage a wild and enthusiastic cheer commenced, which continued for a considerable time. When order was restored, the car which was employed to have conveyed him to his home was attempted to be got near the carriage, but all to no purpose; and so he was obliged to take the next cab and move away from the station. The Industrial School Band struck up some national airs, and so the vast concourse of people moved in slow procession around the Green. When they arrived at William Street, they forced him from the cab, and chaired him through the town; down William Street, High Street and Shop Street, and down Dominic Street, where they halted in front of his old home, and allowed him to meet his aged mother and family. Immediately after they had bid him welcome he went up stairs, and, opening the window, addressed the mass of the people, saying that he had once more come among them, and it was with feelings of gratitude on his part that he had to thank them for the grand and warm reception which he had that night received. [A voice—And you well deserve it, Father Tom.] It would have been much more pleasing to him had there been no demonstration of the kind, and had he come into Galway, as he did on several previous occasions, an unknown and humble priest. However, since they had so received him, he took their reception as a recognition of his poor services in advocating, in a far distant land, the cause of mother Church and mother Erin, of which he was son once more. Whilst he had to thank them for their kindness to him on this evening, he should remind them that he had come back to Galway this time under sad and trying circumstances, and that he had come back to a scene of sorrow; that he had come to mingle his tears with those of a widowed mother. (Here there was a deep murmur from the crowd.) With the chivalry characteristic of Galway men he knew they would be equal to the occasion, and said, in conclusion, all he would then say was, that while he prayed that God would bless them, they would return quietly to their homes, and leave him in his bitter sorrow. The people then acted on the suggestion of their highly respected reverend friend, and dispersed home quietly.

#### HOLY WEEK AT ROME.

THE influx begins during Holy Week, when the great hospital of the Holy Trinity is opened for the pilgrims, who are there fed and housed by thousands, by the Papal Government. A confraternity of ladies and gentlemen, both Roman and foreign, have the management of this charity, and wear a distinctive custom while engaged in these hospitable duties. This consists of a scarlet apron of common twill, with a cross on the shoulder, the garment covering the figure entirely in its spreading folds, and resembling a dressing-gown in shape and amplitude. Men and women alike wear this, and so arrayed, serve their guests in separate wards of the vast building. During the day they may be seen guiding them to the different shrines of the city, and in the vast and gloomy recesses of St. Peter's, where, in three days, the most magnificent church pageant in the world will be held, and the silver trumpets will ring forth the march which is only repeated twice a year. In the great balcony, looking down upon the "Confession," or shrine of the Apostles, the stranger will find long, silent files of pilgrims visiting the Seven Altars of Basilica. They come from the mountains, from far-off valleys, some from Hungary, Germany, Bohemia, or Poland, and they come not to see but to worship, not to be amused but to be blessed. They have inherited the faith that prompted the crusades, and while "progress" has cast forth from our practical lives all that was left of beauty, poetry, and tenderness in the moral world, they, the simple and the unlearned, have garnered their customs and never interrupted traditions all that the wise and great ones of the world have lost. And so it is that the long, serpentine lines of peasants, crossing and recrossing the shadowy depths of the great basilica, and forming Rembrandt-like groupings of unexpected beauty when the fitful glare of the resin torches placed at intervals against the huge pilasters falls suddenly upon them, are a more



welcome and suggestive sight than the equally numerous, but not equally earnest crowds that block up the Sistine chapel.

Every evening the scene at the hospital is the same, but only the newly arrived pilgrims are admitted to the "washing of the feet." This custom, which many visitors to Rome will remember, is very ancient, and used to be much more extensively carried out in former times. Even in our day, at least during Holy Week, its observance involves no sinecure. The pilgrims, of course, have made all or the greater part of their journey on foot, and the *chaussure* of many of them is extremely primitive, such modern improvements as shoes and stockings being replaced by long linen bands swathed about the feet in coils full twenty or thirty yards long, until a sufficient thickness is reached to protect the flesh against the inequalities of Italian mountain roads. Still these mummy-like swathings are not wholly proof against the continued friction of stones and sticks, so that when the wayfarers arrive at the hospital these rags are often soaked in blood and clotted dust. The pilgrims are immediately led to a basement room furnished with a low continuous wooden settee skirting the wall, and numberless wash-basins with coarse soap and strong towels to each. The members of the confraternity accompany them, and removing their bandages carefully wash their sore and bleeding feet in warm water. The old pilgrims, meanwhile, receive this token of what, in our more fastidious lands, we should call unparalleled attention, with a quiet dignity and imperturbable simplicity of the natural man, or rather we should say of the perfect Christian. To them the Biblical stories of wayside hospitality are still realities, and they feel no wonder and no embarrassment at seeing princes and nobles do to them what the King of Kings once did to His sinful creatures. Equality, in the Christian sense of the word, has a truer exposition in their conduct than it often has in other countries and under other circumstances, where a mixture of assumed arrogance and of real servility passes among certain people for proper "self-respect."—*"Wanderings," by Lady Blanche Murphy, in April Galaxy.*

#### "ROUND," OR "FAST DANCING."

THE RIGHT REV. THOS. FURLONG, Bishop of the diocese of Ferns, whose Episcopal residence is St. Peter's College, Wexford, has denounced what are known as *fast dances*, in a pastoral letter, and has prohibited them in his diocese. He says: "With surprise and sorrow I have learned that, for a considerable time past, fast dances, as they are called, whose names sufficiently indicate their foreign importation, have been introduced into this diocese. It is impossible not to regard them as offensive to Christian modesty and fraught with danger. The attitudes and movements in those dances are manifestly incompatible with a due regard for propriety and decorum. But they are young persons, it will be said, simple and pure-minded, who engage in those dances. I answer—the enemy can find access even to pure minds, and he is too malignant and too watchful to allow such a favorable opportunity to pass without turning it to profit. What more suitable occasion for the exercise of his insidious wiles than amidst the thoughtless gaiety and excitement of a ball-room. You plead the usages of society even in the most respectable circles. But have we not been warned not 'to conform to this world,' that there is 'nothing in this world but the concupiscence of the flesh, the concupiscence of the eye, and the pride of life.' And has not our Lord Himself pronounced a woe against the world on account of scandals, the obstacles to salvation, which it constantly presents. I trust that there are few Catholic parents, who, though they may yield on an occasion to the pressure or the moment, do not concur in this opinion. Even in Dublin Castle, the seat and center of fashion, an Irish Viceroy, at no distant date, never would permit his daughters to take part in these dances. I, therefore, as Bishop of the diocese, having, as the Scripture says, to render an account to God for each soul confided to my care, strictly prohibit to all under my jurisdiction to take part in such dances, and I call upon all Catholic parents to enforce within their respective families this prohibition. On such occasions, it seems, a style of ball-dress is witnessed that is painfully indelicate. That a modest young lady should appear in such a denuded state in the bosom of her own family is indeed surprising; but that in such a plight she should expose herself to the gaze of the miscellaneous gatherings of a ball-room, is simply inconceivable. When will we be done with this perversion of making an occasion for the indulgence of vanity and ostentation, what if we only reflected on the history of our race, should serve as a memento of our fall, our degradation and our shame? To such a young girl, enslaved by a miserable vanity, I would say: 'Child of Heaven, for such you are, recognize your true dignity. You are not your own; you have been purchased at a great price. Glorify and bear God in your body. Don't you know that your members are the temple of the Holy Ghost.' Reverence the

sanctuary of the Holy Spirit. When the waters of baptism flowed on your heart, you were steeped in the redeeming blood of Jesus Christ; guard with a jealous custody that body thus sanctified in the laver of regeneration. You often receive, verily and indeed, in the Holy Eucharist, the body and blood of Jesus Christ. Don't profane the hallowed repository of the God of purity and holiness. Ever bear in mind the admonition of St. Paul—'In like manner, women in decent apparel, adorning themselves with modesty and sobriety, and not with costly array, but as it becometh women professing piety with good works.'"

#### FREMONT, THE PATH-FINDER.

A SHORT time ago we were regaled with a dispatch from the other side of the Atlantic informing us that John C. Fremont, the illustrious path-finder, had been indicted, by the French, on account of certain little irregularities practised upon them just before the breaking out of the Franco-Prussian war, by which, it is said, he made pocket-money amounting to upward of five millions of dollars. Since then another dispatch informs us that the French Government has made a requisition upon our government for the illustrious son of the great Senator Benton, as a portion of the French people are somewhat desirous of having a conversation with him. We have no doubt but the generous John C. would hie himself to the French capital at once, had not the country been favored with another dispatch from Cincinnati stating that he was a bankrupt. We have unlimited confidence in the sharp financiering of men who possess vast mushroom wealth, and the recent Credit Mobilier investigations have strengthened our confidence in the integrity and sharp financiering of our public men, particularly if they have any thing to do with railways.

The path to great wealth is not always the path of virtue, and honor is not always the leading idea in the mind of him who seeks to attain it. But it is said that there is even honor among sharp financiers, as in the case of J. Gould and Erie, and we can assure M. Thiers that there will be no trouble in getting the General to France if he will organize a dignified whitewashing bureau—a much needed institution both in Washington and Paris. For such a polite people as the French to stigmatize as "swindling," the little irregularities of so popular a man, is indicative that the French are fast losing their refinement.

This is how it was done: In 1856 the State of Texas granted a charter for the Memphis and El Paso Railroad, which expired by limitation, but was renewed in 1866 only to be wiped out by the new constitution of the State in 1867. With this in hand he went over to Paris, and securing the aid of Schneider, the great iron master, who was President of the Assembly, he got his securities recognized on the Bourse, which was regarded by every body as evidence of their soundness. He contracted with Schneider for a large amount of iron, a number of locomotives and stock for his road, the money for which was to be retained out of the French subscriptions to the bonds of the company, based upon the lands granted by the State of Texas, and indorsed by the government of the United States. The trifling irregularity between this handsome exhibit of property and security and the actual facts, was that the State of Texas, by her new constitution, had wiped out the land grant, the charter had expired by limitation, and the United States had never thought of indorsing the bonds. It is said that he and Schneider actually got off, aided by the brokers, nearly eight millions of dollars worth of Memphis and El Paso bonds. These bonds were convertible into land script, at eighty cents gold, netting about \$5,000,000, a large part of which was left in the hands of the Paris ring, and the rest was swooped up by the General, who charged the insignificant sum of sixteen per centum for negotiating the loan, and half a million more for certain stocks turned into the Texas corporation to be paid for as his private property. The French, while foolishly taking exception to this little transaction, should bear in mind that they have to deal with a man who once sold a 2,500 Mariposa estate for \$1,000,000, and that he is only a type of a large number of our modern "smart" public men.

Judging from the results of the recent Credit Mobilier investigation, we take it for granted that it is a matter of very little moment for men who are popular to appropriate \$42,000,000 without giving an equivalent, and we think the French are getting by far too sensitive in taking exception to furnishing a man so popular as John C. with the trifling sum of \$5,000,000 for spending money without receiving an equivalent. It is in vain to charge him with making misrepresentations in regard to the securities and indorsing; he was simply drawing upon his imagination for his statements.

We are a fast people, living in a fast age, and the burning desire to make haste to become rich, and to get a great big something for nothing, is as manifest as it was a thousand years ago. The fact is disclosed that gen-

tle men who undertook to build the Union Pacific Railroad, were not content with having land enough given them to construct the road, and money enough, or government security to anticipate the sale of the land; but they added to the cost the modest sum of \$42,000,000 for a "divide." By releasing the road from the government's first mortgage lien, they have literally transferred the whole of this as a debt to the United States Government, which, up to this time, has had to pay the interest on the bonds, and will ultimately have to pay the principal of a debt quite equal to the whole debt of the Union before the war.

Germany, since the war with France, is getting to understand this modern way of "doing it," for we learn that a short time ago a royal message was sent to the Chamber of Deputies, appointing a commission to investigate disclosures of what the Germans, with monarchical proclivities, choose to dub "corruption in high official circles, in connection with the railway concessions."

Now let Colfax and the rest of the Mobilierites sign a recommendation indorsing Fremont's honesty, and let Fremont in turn indorse the "high officials" in Germany, and all will soon be lovely.

We understand that Fremont denies the charges made against him by the French Tribunal, and unhesitatingly rises to explain a proceeding not altogether unexpected.

#### THE SEQUEL.

Since the above was written, Col. Fremont finds himself sentenced by the French Courts to five years imprisonment in consequence of the acts referred to above. He was tried and found guilty in his absence, which can be done under the Code Napoleon, so that the proceedings must be considered regular, so far as France is concerned. He was accused of misrepresentation and fraud in disposing of the stocks of the railroad mentioned. One of the charges against him, which was proved to the satisfaction of the French Court, was that of representing the stocks as among the quotations in the New York market, while, in fact, they had no such standing, and also that the Government guaranteed the payment of the bonds. On the strength of these misrepresentations, he was enabled to dispose of them to a large amount. His brother-in-law, Baron Gaudree-Boilleau, was before the Court, tried at the same time for complicity in the fraud, convicted and sentenced to imprisonment also. This brother-in-law, in his testimony, stated that when Col. Fremont married he was "simply a lieutenant, without fortune, and was ready to plunge into any enterprise which promised a fair gain." He further stated, that Fremont was generally unsuccessful, and ran through with Senator Benton's estate. The Colonel was indebted largely to Baron Gaudree-Boilleau; and the latter testified that he went to New York for a settlement, found that Col. Fremont had expended much money in his election canvass, and he finally settled by the acceptance of 766,000 francs in the Memphis and El Paso Railroad. One witness at the trial—Mr. Magnin—testified that General Fremont, Auffermann, Gaudree-Boilleau, Paradis, Crampon, Probst, and Lissignol had received in all 13,000,000 francs from the French people on account of the bonds, though only four miles of the road had ever been built. It was also shown that much money had been spent on newspapers and Government officials to secure the introduction of the bonds on the Paris Bourse, and to deceive the people. Col. Fremont alleges as a reason why he did not go to France to attend the trial, that he could not have arrived there in time. We hope for the sake of the Colonel's good name, that this was really the cause of his non attendance at the trial.

#### IRISH PATRIOTISM.

IT is a glorious reality but it belongs to the poor. That is not a correct definition. Would it not be better expressed by saying it is a glorious reality and it belongs to the rich? Who are the poor? That is a question for philosophers. We believe rich men carry their wealth in their hearts and in their heads, and that poor men keep their wealth in their pockets or permit some other man like Tom Mooney to keep it for them in a bank. The wealth stored up in the heart or in the head is a pleasure maker. The owner can draw as much as he wants without diminishing the supply. He is his own banker and his wealth is safe. Here and there we see Irish patriotism destroyed by Irish prosperity. In this State of California there are hundreds of rich Irishmen who stand aside and are very remarkable for a patriotic love of gold. The Almighty Dollar sways them; they talk like patriots, but talk is cheap; it costs nothing to say a word in favor of liberty; one of these fellows would not say the word if he did not hope to get something in exchange. The people here are the masters; they have the power to give fat places; in fact they have the power to give power away; they can make an insignificant noodle the equal of a Duke, and they sometimes do it for fun. But hear them criticising the conduct of a supervisor and you begin to have hopes that at the next election they will not elect any man for fun, but for merit. Irish patriotism



with its wealth of heart and head must submit itself to direction and control. It is not at all safe to permit the generous heart to guide the man in the affairs of life. The head full of common sense is a safer guide; and to the rich men who are full of Irish patriotism, we say let the wealth in your heads direct the wealth in your hearts. To you, who are generally called 'the poor,' we return our sincere thanks. The evidence you have given this week is proof of your intention to have a newspaper of your own, and to sustain the *Nationalist*, and that is cheering. The poor men who are called rich stand aside, but we can do without them. Supported by true Irish patriotism, Irish heart's and Irish minds, we can afford to pity the patriots who glorify themselves with a purse-proud air. The majority must rule. It is here as at home.

Among the poor and on the moor  
Are found the gifted and the true,  
While recreant knave and ruffian slave  
Have riches rank and retinue.

S. F. Nationalist.

#### ADDRESS TO THE BISHOPS AND CLERGY OF THE UNITED STATES.

Rt. Rev. Bishops and Rev. Clergy:

At a meeting of the delegates assembled in convention at the Assembly Building, in Philadelphia, on the 16th, 17th and 18th of October, A. D. 1872, the undersigned were instructed to address you on the all-important deliberations of said convention.

Therefore, in accordance with their request, and in fulfillment of the rather delicate duty of addressing our superiors, intrusted to us, we humbly and respectfully address you on the subject of the Irish Catholic Benevolent Union of the United States.

We know it may be presumption on our part to address ecclesiastical superiors, but we ask forbearance, being convinced that without them we can not well succeed, while with their approval, their blessing, and the blessing of God, we can accomplish a great good.

Since we propose to be thoroughly Catholic, and as the bishops and priests are the only and proper expounders of Catholic discipline as well as Catholic doctrine, we place all our confidence in them, and humbly beg their assistance.

We have learned, by experience, from our local organizations, that while they effect a great amount of good in a temporal point of view, without the direction or influence of the priest, they do very little for the spiritual well-being of the members. We have also remarked that wherever the priest was, in any way, connected, had any influence, or in any manner identified himself with the society, it did a vast amount of good, spiritually as well as temporally. We have seen societies, through the influence of the priest, even though he did not at all belong to the society, approach holy communion in a body, some of whose members had not received that life-giving bread for years previous, and, perhaps, never would, had it not been for the good example and influence brought to bear by the society. The bright example of so many men united in society, dressed in their regalia, marshaled as true soldiers of Christ, conquering the maxims of the world, the flesh and the Devil, and celebrating their victory in the banquet-hall, the house of God, enjoying the most precious goods of their Heavenly Father, feasting with Him, and receiving the bread of eternal life, eloquently speaks to the heart of the sinner, and makes him feel that many servants in his Father's house have plenty of bread, while he languishes with hunger, incites him to exclaim with the Prodigal, "I will arise and go to my Father."

In most of our cities and large towns, local benevolent organizations are in existence, and the benefits they have bestowed, and moral influence they have exerted upon society, especially when priests are identified with them, secure their permanence, and clearly demonstrate their utility.

If these local organizations have effected so much good, it is evident that a general union of them will accomplish a great good. A good far removed beyond the pale of the individual society, as a union of a certain number of men, can accomplish more than three times the number in their individual capacity. And, as there is a continual reflux and influx of society from east to west, from north to south, and "the great mass of our countrymen (Catholics) in the United States, are dependent upon a labor whose demands are fluctuating, and the scenes of which are constantly changing," it becomes a necessity to form this general union, coöperative and protective, to recognize, protect and assist the laborer. To supply this necessity, the I. C. B. U., was formed.

Since it was first organized, it has everywhere met with favor. It now extends over the greater part of the United States, has surpassed the most sanguine expectations of its founders, and has become, like the grain of mustard seed, a large tree, so that the birds of the air, the wanderer, the exile, and the poor laborer take refuge in it; "come and dwell in the branches

thereof." This Union, we hope, is destined not only to ameliorate the condition of the poor, to aid in alleviating the sufferings of those who, by sickness or other misfortune, are unable to pursue their respective vocations, to unite all the Catholic beneficial societies of America in one common brotherhood, in the holy bonds of charity, but also to stem the tide of materialism and infidelity; to rescue our Catholic youth from falling into those secret organizations condemned by the Church; to afford Catholics the same facilities of those condemned societies, without their vices, and to make them feel and fully realize that wherever Divine Providence may cast their lot, throughout the length and breadth of the land, they shall ever meet with a brother who is always willing and ever ready to extend them a charitable hand. Finally, it is destined to become a power in the land, a power that becomes all the more necessary, as the country is already inundated with unions, leagues, associations, and secret organizations that deprive many Catholics of the very means of sustenance. Every branch of society, the manufacturing, mechanical and commercial, have their secret organizations, coöperative and protective. Every religious denomination in the country has its associations. All hold the principle that "in union there is strength." All endeavor to pervert the Catholic, or deprive him of every employment, lucrative or remunerative, so that it is time for Catholics to look to their own interests in this country.

This Union is destined to become a power that may be for good or for evil.

Whilst it may be an evil if not rightly guided, if used for objects other than that laid down in Article I. of the Constitution, yet the evil can be avoided, will be avoided, and it will effect a great good, if the bishops give us their indorsement and their blessing, and if the priests throughout the country will identify themselves with the societies in their respective parishes and with the general Union. They will give it a tone, the true spirit of Catholicity, and the member of the Union will certainly be guided by them.

This Union is not merely national, it is not political, it is thoroughly Catholic. "All delegates to the convention of this Union must be in practical connection with the Catholic Church."—Article VIII. Section 3. And again, "No organization, state, territorial, or local, shall be entitled to representation in this Union unless it be established on a Catholic basis."—Article X., Section 1, of Constitution. Though it was originally founded by Irish American citizens, and for the various Irish Catholic Benevolent Societies, and still bears the name Irish Catholic Benevolent Union, it does not, on that account, exclude other Catholic benevolent societies, no matter what may be their nationality. It bears the name because founded by Irishmen. It retains the name in honor of its founders, because the great majority of the individual members composing the Union are Irish by descent or by birth; because the word "Irish" in the Union, as the word "Rome" in the Church, has not a mere local meaning, but "approaches the word Rome as much as that word does the word Catholic." Therefore, as there is no nation whose noble and gifted sons have done more to perpetuate the faith; no nation whose name, on account of her martyrdom, is more Christian and is so closely interwoven with Catholicity in every land, whose name is honored and revered by every Catholic nation and rendered sacred by the blood of her martyred children, and whose exiled sons are now scattered over the world, unprotected strangers in strange lands, "without a home and without a country," we wish principally to provide for them in this land of liberty, the home of the homeless, to give them a moral, intellectual and social standing, which for lack of association they have not yet enjoyed.

We know the unbiased, unprejudiced, intelligent American will join hands and sympathize with us. We know the Frenchman, as he has ever been, will be our friend. We know the Catholic German will fraternize with us. Finally, we know that men of every nationality, except our enemies, who are invariably the enemies of Catholicity, knowing full well that whilst they assist in a good cause, which seems to be for the sake of the Irish and the Irish American, it is as advantageous to themselves, will accept the unsullied Christian name, and, actuated by the spirit of heavenly charity, gladly join our ranks. Therefore, in the name of the sacred cause we espouse, we most cordially invite all other Catholic benevolent societies, who have not already allied themselves to the Union, to enter our fold. We invite them to come, that whilst they take shelter under our banner, they may enable us to unfurl it to the breeze in spite of every opposition.

We invite them in the spirit of brotherly love, united as a band of brothers, guided by our holy religion, and animated by its sweet influence, to aid by their presence, their counsels, their works, and their example, in the cause of that heaven-born virtue, Charity. By this

virtue they shall know one another; by it they shall know they are members of the Union, that they are of the "one true fold," that they are disciples of Christ. "By this shall all men know that you are my disciples, if you have love one for another." In this spirit let us all come together as members of one family. Our Union has already gained great proportions. It is already successful, and that it may prosper in the future as it has in the past, and receive God's blessing, we most humbly petition the bishops and priests to indorse our undertaking, and we in turn promise them filial obedience, to do all in our power for the spiritual welfare of our fellow-members, for the cause of Catholicity, and for the greater honor and glory of God.

DENNIS DWYER, *President*,  
Dayton, Ohio.  
FRAS. MCNERHANY, *First Vice-Pres.*,  
Washington, D. C.  
P. BANNEN, *Second Vice-President*,  
Louisville, Ky.  
REV. JAMES HENRY, *Treasurer*,  
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M. Glennan, Norfolk, Va.; H. Buckless, Baltimore; J. Dougherty, Harrisburgh, Pa., *Executive Committee*.  
Rev. James McCaffrey, St. Louis, Mo.; Rev. M. A. Filan, Philadelphia; Rev. H. J. McKeefry, Fredericksburg, Va.; Rev. Thos. Walsh, Meriden, Conn.; Rev. J. J. Power, Lawrence, Mass.; Jno. Moorhead, Terre Haute, Ind.; J. W. Lawless, Nashville, Tenn.; H. S. Buckless, Baltimore, Md.; Jno. B. McCormick, Trenton, N. J.; Jno. F. Miller, Wilmington, Del.

#### THE CONSERVATIVES AND THE UNIVERSITY BILL.

THE views of the Conservative speakers in the course of the debates on the Education Bill were not remarkable for perspicuity. There was a wealth of haziness about the majority of their utterances which might be the result of calculation or might be the result of indecision. Probably it was a compound of both these mental conditions. The distinguished chief of the Conservative party expressed his profound objections to the waste of time involved in explanations. Doubtless his dislike is not founded on regard to wasted time alone. Every statesman who has to confront powerful opponents is anxious to remain as much as possible, master of his own policy, and there are few things more embarrassing upon occasion than explanations. Philosophers, great and little, have recognized the difficulty of satisfactory definitions. It is so hard to construct a form of words which will precisely convey what is wished to be conveyed and nothing else. It is equally hard to construct an explanation which will precisely cover the ground meant to be covered and nothing else. Even this happy kind of explanation is often undesirable. It is much better, in any case, to be able to choose one's own time for declaring one's own policy. Assuredly, also, the debate on the rejected Education Bill offered few temptations to the Conservatives to indulge in declarations of policy. What they wanted was to defeat the Government. At the same time, the Government could not be beaten by the Conservatives alone, and however inspiring an open expression of Conservative policy may be under suitable circumstances, it was clearly inexpedient to say any thing which could drive such peculiar allies as Professor Fawcett and his followers back to the fold from which they were wandering. At the same time, too unfaltering an avowal of conversion to the principles of infidel education, was also to be avoided for various obvious reasons, even supposing that the Conservatives of England had become the convinced admirers of infidel education. On the whole, it is not a matter of surprise that the Conservatives generally tried to say as little as they could.

It is to be observed, nevertheless, that, in the first place, the general tone of the Conservative speakers was gentlemanly, and in the farthest degree removed from impertinent claptrap such as that in which Mr. Vernon Harcourt indulged. In the second place, there was a nearly universal *consensus* of the party as to the existence of the Catholic grievance in respect to university education. Thus Colonel Wilson Patten made no hesitation about admitting that "if they could succeed in establishing a system of university education in Ireland, to which persons of all religious denominations could have free access without danger to their religious professions, it would be difficult to exaggerate the benefit which would thereby be conferred upon that country." Dr. Ball was not less explicit, and openly declared that the chartering and endowment of a Catholic university could alone put an end to the grievous evils which exist, and the more grievous evils which were impending. He "was not prepared for the alternative that an English Parliament by Scotch and Welsh votes was to force upon the people of Ireland, what that people universally repudiated . . .



It was unfortunate that the First Minister did not build upon existing lines. There was no difficulty in settling this question with the Catholic College . . . Instead of being universally condemned, the measure might have been one universally approved." As for Mr. Disraeli, his speech contained a complete recognition of the invincible nature of the detestation felt by Catholics for secularism. "I must do them the justice to say," he observed, "that the Roman Catholics have an inexorable objection to united education. They believe that in matters of faith and morals, and those matters with their definition included every thing, Roman Catholics ought to be educated by Roman Catholics." Nor was Mr. Disraeli's account of the negotiations between the Irish Hierarchy and Lord Derby less significant. "Devoted as he (Lord Derby) was to the cause of united education, it was his opinion, on the representations which were made to him by those who represented the Protestant Church, the Protestant College, and the Protestant University of Ireland, that the position of Roman Catholics with respect to university education was, I will not say 'scandalous,' but was one which demanded the consideration of every statesman." Mr. Disraeli felt himself "bound" to add the strongest testimony to the fact "that the negotiations were conducted by the Roman Catholic prelates with dignity, conciliation, and moderation." These are valuable testimonials, equally powerful for Catholic rights as honorable for the leaders of the Conservative party. Their perusal makes us regret all the more that so vast a measure of Imperial importance as the conciliation of the Irish Catholics has not been long since arranged between the moderate men on both sides of the House, instead of being permitted to be balked by the blind hate of raving Orangemen and the calculating malignity of Nonconformists and doctrinaires.

Of course, the Conservative party tried to make out that the secularization of Irish education is the natural consequence of the disestablishment of the Protestant Church in Ireland. Doubtless in the eyes of the Nonconformist bigots it is. The Irish Catholics are fully aware that the Nonconformists assisted in the removal of the Irish Church grievance, through the most selfish calculations. The Nonconformist hate of the Established Church in Ireland was merely a form of their hate of the Established Church in England. Such was not, however, and Mr. Disraeli should recognize the fact—the motive of the Irish Catholics. The Irish Catholics honestly protested against the unjust predominance of the Church of the one-tenth part of the population of Ireland over the Church of the vast majority. The Irish Catholics claimed no power to interfere with the free profession of the Protestant religion in Ireland. They merely acted in obedience to the same principles of equity which now make them hesitate most deeply in giving any aid or countenance to the solicitations so often addressed to them to assist in the Nonconformist and Secularist assault upon the Established Church in England. In Ireland the Catholics demanded respect for the convictions of the majority. In England the Catholics continue to show respect toward the convictions of that great body of English Protestants whose religious establishment has not been proved to be either the Church of a minority or to constitute a grievous insult and injustice toward the bulk of the English nation. Catholics have not asked Parliament to interfere with the independence of the Protestant communion in Ireland, nor do they now ask Parliament to interfere with the independence of Protestant education in Ireland. Catholics can not surrender their deepest convictions to Protestants; still less can they surrender them to Secularists and infidels. Certainly, so long as it seems probable that Protestantism fills a place which infidelity might otherwise occupy, Catholics can afford to remember that matters might be worse than they are. But of course, if Protestantism is to be the active ally of infidelity, different issues are involved. We trust, however, that it will be unnecessary to contemplate so regrettable a contingency.—*London Tablet*.

#### THE PICTURE OF THE RIVIERE OUELLE.

##### V.—DEATH.

"Abandoned, without a guide, in the midst of interminable forests, we were in a state of extreme perplexity. We hesitated a long time whether to proceed on our route or retrace our steps. The danger of falling into the hands of the Iroquois, who infested that part of the country, decided us to continue our journey.

"The only means left of finding our way was a little compass which my father had fortunately brought along. Several days later found us still on our painful march, in the midst of a violent snow-storm. It was a veritable tempest; the snow fell so thick and fast we could scarcely see two feet in advance.

"In every direction we heard the trees splitting and falling to the ground. We were in great danger of being crushed. My father was struck by a branch, which completely buried him under the snow, and we had great difficulty in extracting him. When we raised him up,

he found that the chain around his neck, which held the compass, was broken, and the compass had disappeared. We searched long and carefully, but in vain—it could not be found. In falling, my father received a severe injury on the head. While dressing the wound, which bled freely, I could not restrain my tears on seeing this old man, with his white hair, enduring intense suffering with so much fortitude, and displaying such calmness in the midst of an agony which he tried to conceal from me by an outward show of confidence. 'My son,' said he, when he saw my tears, 'remember that you are a soldier. If death comes, it will find us on the roll of honor. It is well to die a martyr to duty; besides nothing happens except by the will of God. Let us submit at once with courage and resignation to whatever he pleases to send.'

"We marched two days longer in an intense cold, and then my father could go no further. The cold had poisoned the wound in his head, and a violent fever came on. To crown our misfortunes, our little store of matches had become damp, and it was impossible to kindle a fire. Then all hope abandoned me, and, not having been able to kill any game for the past day or two, we had been almost entirely without food; then, in spite of all my warning and advice, the soldier who accompanied us, exhausted by fatigue and hunger, and utterly discouraged, went to sleep in the snow, and when I found him some time after, he was dead—frozen stiff! Overcome by the most inexpressible grief, I remained on my knees by the side of my dying father. Several times he besought me to abandon him, and escape death. When he felt his last hour approaching, he said, handing me an *Imitation of Christ* which he held in his hand, 'My son, read to me.' I took the book, and opened it at chance, reading between my sobs: 'Make now friends near God, in order that, after leaving this life, they will receive you in the eternal tabernacles.' 'Conduct yourself on earth as a traveller and a stranger who has no interest in the affairs of the world. Keep your heart free and raised toward God, because here below you have no substantial dwelling-place. You should address to heaven every day your prayers, your sighs, and your tears, in order that, after this life, your soul will be able to pass happily into the bosom of our Lord.'

"I replaced the book in his hand. A smile of immortal hope passed over his countenance, for these lines were a *résumé* of his entire life. After a moment's silence, he said: 'My son, when I shall be no more, take this little gold cross which hangs around my neck, and which was given to me by your mother on the day of your birth—there was a moment's silence. A shade of profound sadness passed over his face, and taking my two hands in his, he added, 'Your poor mother!—oh! if you live to see her again, tell her I died thinking of God and of her.' Then, making a supreme effort to put aside this painful thought, at which he feared his courage might fail him, he continued: 'Always wear this little cross in remembrance of your father. It will teach you to be faithful to your God and to your country. Come nearer my son, that I may bless you, for I feel that I am dying.' And with his faltering hand he made the sign of the cross on my forehead."

At these words the young man stopped. Large tears rolled down his cheeks as he pressed to his lips the little gold cross which hung on his breast. All around him remained silent, in respect to his noble grief, but their tears flowed with his. Sorrow is so touching in youth! We can not see, without a pang, the bright flowers which adorn it wither and fade away. The missionary was the first to break the silence. "My son," said he, addressing the young man, "your tears are legitimate, for the cherished being for whom you weep is worthy of them; but do not weep as those who have no hope. He whom you have lost now enjoys on high the recompense promised to a life devoted to sacrifice and duty."

"But oh! my father, if only you could have been with him to console his last moments!"

After a pause, he continued: "I pressed my father for the last time in my arms, and imprinted a last kiss on his pale, cold forehead. I thought at this moment he was dying. He remained immovable, his eyes turned towards heaven, when suddenly, as if by inspiration from above, he said, 'I wish you to make a vow that, if you succeed in escaping with your life, you will place a picture in the first church which you reach on the road.' I promised to do as he desired. Some moments after, a few vague and incoherent words escaped his lips, and all was over."

##### VI.—THE VISION.

"How long I remained on my knees beside my father's corpse I can not tell. I was so utterly over-whelmed by grief and sorrow that I was plunged in a kind of lethargy, which rendered my soul insensible to every thing. Death, the loneliness of the forest, terrified me no longer; for solitude dwelt in my heart, where so short a time before all was bright and joyous. Dreams, illusions—those flowers of life that I have seen fall leaf by leaf, to be swept away by the storm; glory, happiness, the future—

those angels of the heart who so lately entranced my soul with their mysterious music, had all departed, veiling with their drooping wings their sorrowful faces. All had gone—all. Nothing remained but a void, a horrible nothingness. But one feeble star watched yet in the midst of my night. The faint lamp of the inner sanctuary was not entirely extinguished; there came a ray from its expiring flame. Remembering the vow that my dying father had desired me to make, I invoked with a sort of desperation the Blessed Virgin, Comfortress of the Afflicted; and behold, suddenly—but can I tell what took place within me? Human words are inadequate to unveil the mysteries of God. I can not explain, human ears can not comprehend—yes, suddenly in the midst of my darkness, my soul trembled, and a something seemed to pass through me like an impetuous wind, and my soul was carried over the troubled waters; then, rapid as the lightning that flashes through the storm-cloud, a light appeared in the darkness, in this chaos—a dazzling, superhuman light—and the tempest was appeased within me; a wondrous calm had entered my soul, and the divine light penetrated its most remote recesses and imparted a delicious tranquillity and peace, but such a peace as surpasses all comprehension; and through my closed eyelids I saw that a great light was before me. O my God! dare I tell what happened then? Would it not be profane to weaken thus the marvels of your power! I felt that something extraordinary, something supernatural, was taking place around me, and a mysterious emotion, a holy terror, that every mortal should feel at the approach of a Divine Being, seized me. Like Moses, my soul said within me, 'I will go, and I will see this grand vision'; and my eyes opened, and I saw—it was not a dream—it was a reality, a miracle, from the right hand of the Most High. No; the eye of man has never seen nor his ear heard, what was permitted that I should see and hear then. In the midst of a cloud of dazzling light, the Queen of heaven appeared, holding in her arms the divine Child. The ineffable splendor that enveloped her form was so brilliant, that in comparison the sun is only a dim star: but this brilliancy, far from fatiguing the sight, refreshed it deliciously. Twelve stars formed her crown, the colors of the rainbow tinged her robes, while under her feet were clouds which reflected the colors of aurora and the setting sun, and behind their golden fringing, myriads of angels were smiling and singing hymns which have no echo here below. And what I saw and heard was so real that all that I had heard and seen heretofore seemed like a vague, dark dream of night. The divine Virgin looked at me with an immortal smile, which was reflected no doubt from the lips of her divine Child on the day of his birth."

"She said to me: 'Here I am, my son. I come because you called me. The help that I sent you is very near. Remember my son!—But, oh! what was I going to say! I am only permitted to reveal a few words of this celestial conversation, which relate to my deliverance. The rest is a secret between God and myself—sufficient to say these words have fixed my destiny.'

"For a long time she spoke to me, and my soul, ravished, absorbed, transfigured, listened in unspeakable ecstasy to the divine harmony of her voice. It will vibrate eternally in my soul, and the torrents of tears that poured from my eyes were as refreshing as dear to my heart. At last the mysterious vision gradually vanished. Clouds, figures, angels, light, all had disappeared, and yet my soul invoked the celestial vision by ineffable sighs and moans."

"When at last I turned round, the help which had been miraculously promised to me had arrived. 'T was then, reverend father, that I perceived you near me. You know the rest."

The next day there was great excitement among the little population of the neighborhood. The news of the miracle had spread rapidly, and a pious and devout crowd had gathered in the modest little church to assist at a solemn Mass celebrated by the holy missionary. More than one pitying look was turned during the ceremony toward the young officer, who knelt near the sanctuary, praying with an angelic fervor.

It is said that some time after, in another country, far, far beyond the sea, a young officer who had miraculously escaped death abandoned a brilliant future, and consecrated himself to God in a cloister. Was it he? No one has ever known positively.

If ever you pass by the old church of the Riviere Ouelle, don't forget to stop a moment. You will see hanging in one of the side-chapels the antique *ex-voto* which recalls the souvenir of this miraculous event. The picture has no intrinsic value; but it is an old, old, relic, that one loves to see, for it tells a thrilling story. Often travellers who come from distant lands stop before this dusty old picture, struck by the strange scene it represents. Often times pious mothers stand before it with their little ones, and relate to them the wondrous legend: for the souvenir of this thrilling story is still vivid throughout the country.



## FOREIGN CHURCH ITEMS.

The Society of the "Living Rosary" counts over 500,000 members in France alone.

Over sixty Jewish families have left Moldowalacia, for Italy, with a view of enriching themselves by the purchase of church property.

A Cork paper says that the Very Rev. Dr. Rice, the Catholic administrator of Queenstown, has been appointed parish priest of Charleville.

The Very Rev. Dr. Fitzgerald, P.P., V.G., S. Nicholas, Carrick-on-Suir, is to be Coadjutor Bishop of the Diocese of Waterford and Lismore.

The Bishop of Biella, Italy, Mgr. Pietro Losana, is dangerously ill at Turin. The Archbishop of that city is with him, but considers his case hopeless, and the death of the venerable prelate is hourly expected.

The Italian papers very frequently complain of the "great luxury and splendor of the Pontifical Court." And yet the stables of the Quirinal were too small for King Victor's son, who is spending 2,000,000 of francs in building new ones.

The remains of the ancient sanctuary of the transfiguration have been recently discovered on the summit of Mount Tabor. It is reported that some pious persons intend rebuilding the venerable church, and restoring it to Catholic worship.

A Genoese nobleman has sent the Pope an offering of 1,000 francs, as a thanksgiving for the safety of his son, who escaped death in an almost miraculous manner during a terrible accident on the railway between Nice and Genoa.

Letters and addresses continue to flow in upon Bishop Mermillod from all parts. The last we heard of were addresses from the priests of the dioceses of Dijon and Autun, which testify the affectionate veneration of the French clergy, for the illustrious and courageous confessor of the Faith.

The Catholic community of Mhow, says the *Pioneer*, are about to lose their popular priest, Father Polycarp, who has been transferred to Gwalior, the Rev. Father Paul taking his place from Nusseerabad. Father Polycarp is a very hard-working, able man, and has done much for his community in Malwa.

They have been getting up their subscriptions in Italy—one for the monument to Napoleon III, which returned 157,138 francs; a second for that to the martyrs of Mentana, which brought in 202,70 francs, and a third for a civic crown to be presented to King Amedeo; it gave the miserable return of 1,030 francs.

A good result of the late Catholic municipal elections in Italy has just occurred in Naples. The Free-thinkers were doing their best to deprive the schools of that city of all religious instruction, but thanks to the fact that the majority of the municipality is Catholic, they have been entirely thwarted in their impious scheme.

The Italian Government, it is said, is to give the heads of the religious orders in Rome 5,000 francs a year out of their former revenues. What would be said in America, if President Grant were to suppress A. T. Stewart's store, and allow that estimable gentleman a pension of \$200 per annum out of the proceeds of the sale of the famous establishment on Broadway.

A funeral Mass was celebrated for the repose of the soul of the late Emperor at Solferino, on February 9. The famous chapel, decorated with 8,000 skulls of soldiers who fell in that memorable battle, was splendidly illuminated for the occasion, and a great number of Italian officers assisted at the pious ceremony.

*Triduos*, and other religious services, are announced as likely to be celebrated soon all over Italy, in act of reparation for the horrible blasphemies offered to the name of Our Blessed Lord in the infamous *Capitale* of Rome. Persons of all ranks, and even of all shades of opinion, have blamed the Government for tolerating the indecent and ignorant articles published in this paper.

On the 21st ult., the Holy Father received Ambassadors from the Birman Empire; he charged them to thank their sovereign for the protection extended to the Catholics of that Empire. Would that European Governments might take a lesson from this powerful heathen monarch in the farthest East of benighted Asia! Is civilization taking wings to itself and departing Eastward from proud old Europe?

The subscription list for the benefit of Mgr. Mermillod, opened recently at Geneva, amounted to 3,000 francs in a few hours. Amongst the names published is that of a Protestant gentleman who gives 300 francs, as a protest against the injustice shown to the Rev. Prelate by the Government of the so-called Republic of Switzerland. We say "so-called," for this misnamed Republican Government is at present the most despotic in the world.

A robbery took place on February 10, in the Cathedral of Verona, Italy. A number of chalices and other holy objects of religious service were stolen, in all amounting to the value of 2,000 francs. Almost every Cathedral in Italy has suffered within the last year from similar depredations, and what, with the spoliation of the Government, and those of the thieves, the churches of the Peninsula will soon have little of artistic or material wealth left.

His Lordship, Bishop Mermillod, since his exile, has received from our Holy Father, Pope Pius IX, the following telegram: ROME, February 19, 1873.

The Holy Father, moved to sorrow at the news of your exile, prays God to grant you, and also your clergy, and the Genevan Catholics, his powerful assistance; sends you with all his heart the Apostolical benediction.

J. CARDINAL ANTONELLI.

Some thieves broke into the Catholic chapel adjoining the residence of Robert Berkeley, Jr. Esq., at Wotton Wawen, Worcestershire, early on the morning of Friday last, and stole thereout the silver vessels used for sacred purposes. Entrance appears to have been effected by means of a ladder, and besides plundering the altar of the above, the thieves broke open five strong alms-boxes, and abstracted their contents, the precise value of which is not of course known.

One Sunday last month, while the congregation were assembled in the Church of S. Michael, West Derby-road, Liverpool, some gauze near the altar was observed to be in flames, having been ignited, it is supposed, by the altar candles. No sooner was this circumstance discovered than the burning material was torn down and the fire extinguished, without any further damage resulting. Fortunately the congregation remained undisturbed, and no confusion occurred among them. Two steam-fire engines and the Salvage Corps were almost immediately on the spot, but their assistance was fortunately unnecessary.

The Holy Father, in an address to a deputation of the Roman Society, concluded with the following words: "The Church, hated by those who do not know Her, lifts up Her eyes to Heaven and prays, saying, 'Forgive them, for they know not what they do.' God grants Her for this an especial grace, She forgives and She prays for her persecution. But when there is question of upholding the eternal principles of justice and religion and of defending the treasure of sanctity with which God has entrusted Her, oh! then, let the enemies of religion know this, that the Chief Pastor of the Church will not yield at the command either of the world or the Devil. Though he should have to lay his head upon the block he will never stoop to these."

In 1855 commenced the suppression of the religious houses in Piedmont, and their suppression was interrupted by the death of the Queen Dowager, then by that of Queen Adelaide, wife of Victor Emmanuel, and lastly by that of his uncle, the Duke of Genoa. The bill for their extinction in Rome is now interrupted by the abdication of ex-King Amedeo. Who knows what may yet occur to the Piedmontese family to prevent the entire annihilation of the Orders in the City of the Popes. Time will show.

The following ecclesiastics have been named bi-hops by the Pope: Mgr. Mariano Positano, Canon of St. John's Major, Naples, to the See of Castellana. The Rev. Father Don Salvatore Zola, Abbot of the Canons Regular of the Lateran of Piedigrotta, Naples, to the See of Ugento. Very Rev. Father A. Ferrante, of the Oratory, Naples, to that of Galipoli. There are but three vacancies in the Italian episcopacy at present; that of Poggio Mirtelo, in the Papal States; that of Biella, recently vacated by the death of Mgr. Losanna, and that of Nardo, by the death of Mgr. Vetta.

## TELEGRAMS OF THE WEEK.

George Bidwell, alleged to be implicated in the Bank of England frauds, has been arrested in Edinburgh.

Stokes expresses himself confident that the efforts being made to save him from the gallows will be successful.

One hundred thousand dollars' worth of laces have been seized by the Custom-house officers on the steamship *Algeria*.

Captain Henry May, the largest owner of sailing vessels in Philadelphia, died Friday last, aged seventy-nine years.

The Pope has received the Burmese Ambassadors. He praised the protection that Catholics enjoyed in the Burmese Empire.

Several Turkish journals state that Halim Pacha, uncle of the Khedive of Egypt, has been appointed Ambassador at St. Petersburg.

The Emperor Francis Joseph, of Austria, has accepted the protectorate of the Hospice, near Jerusalem, to be founded by the Maltese Knights.

Some of the steamboats on the Thames have substituted coke for coal, and it is said that the experiment has been attended with considerable success.

A centrifugal machine in the Calvert Street Sugar Refinery, Baltimore, burst on Thursday evening, killing William Jordan and wounding two others.

The *Great Eastern* is now taking on board the cable which she is to lay between Land's End and New York. She is expected to leave her moorings at Sheerness in May or June.

The proprietors of a number of hotels in New York announce that they will entertain, free of charge, all passengers of the wrecked *Atlantic* passing through there to their destinations.

The preparations for the Khiva Expedition are being actively pursued. The news that it has been abandoned in consequence of Khiva having declared its submission is unfounded.

The Treasury Department denies applications to modify the manner of transporting goods in sealed cars. The recent case of bridge-wire was exceptional, because the rolls were too long, and the duties were appraised before forwarding.

Much feeling has been excited in Jersey City over the fact that while the Council of American Merchants was in session, on Wednesday evening, two shots were fired through the window of the Council-room.

A fire broke out in Oil City, Pennsylvania, yesterday morning, destroying five buildings on Centre Street, the most prominent of which was Been's Block and Stillwell's variety store, Loss, \$50,000; partially covered by insurance.

Judge Woodruff has granted a writ of habeas corpus, returnable Monday, in the case of George MacDonnell, of Bank of England forgery notoriety, on the ground that the offense charged, conspiracy to defraud, is not covered by the extradition treaty.

Officers of the Treasury Department, and members of the Examining Board of that Department, have left Washington for St. Louis and the Southwest, to apply the Civil Service rules and regulations to such officers of the Customs and Independent Treasury Service as fall within their operation.

Georgiana Alden obtained an order of arrest on Thursday, that her divorced husband might be prevented from leaving the State of New York until the last judgment of the Court had been settled, Alden subsequently paid over to the woman \$50,000 cash, and the order of arrest was vacated.

The strike of printers in Edinburgh is at an end, and where there is a vacancy the men who went out on strike have returned to the offices in which they had previously been employed; but a large number will be for the present out of work. The masters have thus completely maintained their position.

The railway employes, in various parts of the United Kingdom, are getting dissatisfied. In the Lancashire district they are demanding higher wages, and in London district meetings of porters and others are to be held with the same object.

Mrs. Charlotte Louise Van Straubenzee, wife of the Governor of Malta, has sent to the Pope a magnificent present consisting of a golden *relique*, a Maltese work set with precious stones brought from India by her husband, General Sir C. T. Straubenzee, K. C. B.

Nixon, sentenced to be hanged in New York on the 16th of May, has completely broken down. The prison officers say, from present indications, if he does not die of fright he will have to be carried to the gallows. On reaching his cell after sentence, he cried bitterly, and subsequently was found utterly unconscious. His wife was refused permission to see him.

Richard Schell and a number of New York Wall Street brokers propose legal proceedings, it is said, against the gold clique for fifty million dollars damages, alleged to be sustained by the City and County of New York by the conspiracy with which the clique was charged. Investigation will also be made into the violation of the usury laws by officers of the National Banks and others.

The State Department positively denies the reiterated assertions of the resignation of Minister Low, and the removal of De Long. The latter informs the Government that Japan has suspended prohibition against the exportation of saltpetre until thirty days notice of its renewal is given. Saltpetre may be shipped with an export duty of five per cent. *ad valorem*.

A requisition has been made on Governor Dix, by the Governor of Kentucky, for George MacDonald, of the Bank of England forgery notoriety, and the police of Louisville have requested the police of New York to hold MacDonald subject to the requisition should he not be extradited. MacDonald is known in Louisville by the name of Sweet.

The Governor of New Jersey has signed the anti monopoly Railroad bill. There is much rejoicing over the release of New Jersey from the railroad monopoly. The bill has passed both Houses exempting from municipal taxation the principal passenger and freight depots, excepting at the terminal points, to include ten acres. All other property, including rolling stock, to be subject to municipal as well as State tax.

A fire at Parker's Landing, (Penn.) on Thursday night, destroyed the Parker House, Central Hotel, Exchange Bank, Savings Bank, Post-office, the Western Union and Pacific and Atlantic Telegraph Offices, and a number of other offices, comprising the most valuable portion of the town. The loss reaches over \$200,000; but the insurance will cover a considerable portion. It is supposed to be the work of an incendiary, as it was the third fire which had occurred within thirty-six hours.

News from Havana, through Spanish sources, confirms the reported capture of the fortified city and seaport of Manzanillo and says an immense amount of booty, in money and munitions of war, fell into the hands of the Cubans, who sacked the town. The attack was made at night in the absence of the Spanish troops, who were in the field. Captain-General Ceballos has telegraphed to Madrid that a large body of troops is imperatively wanted in Havana, as a revolution may break out among the Spaniards at any moment. The slaves are also reported as meditating a revolt.

Returms from every town in the State of Connecticut give Haven, Republican, for Governor, 39,200; Ingersoll, Democrat, 44,900; Smith, Temperance, 2,091. Ingersoll's majority, 3,609.

In the First Congressional District, Gen. Hawley, Republican, is re-elected by 1,332 majority. In the Second District, Kellogg, Republican, is re-elected by 587 majority. In the Third, Starkweather, Republican, is re-elected by 1,521 majority. In the Fourth, Barnum, Democrat, is re-elected by 1,440 majority. The Republicans will have a majority of one in the State Senate, and the Democrats a majority of from twelve to eighteen in the House.

A dispatch from the western coast of the Caspian Sea, dated April 2d, announces that the Tchigischlar column were to take the field against Khiva on the 5th instant. The expedition against Khiva is in three detachments: The first, starting from Orenburg, concentrates at Unabosa and proceeds over the table of Uctijust, which begins 600 versts south of Orenburg, at the River Tzchajian; there it will take six days' drinking water, because a supply will be unprocureable until the springs of Amtzhahkutuk are reached. The second or Ateek Valley detachment will march through Astrakan, and must overcome the Turkomans before reaching Khiva. The third detachment, starting from Turkistan, will probably avoid the desert in the neighborhood of the Sea of Aral, and march along the Sydira River to Petrovsk; thence it will take the banks of the Diana Daria River to the frontier of Khiva. The Khivan forces are insignificant, and their armament poor; their rifles being particularly defective.

News was received in Aspinwall, on the 6th inst., from which it is stated that the people in Panama were shocked at certain information from Darien, where, at present, some hundreds of cachu gatherers are in the forests and near the Indian villages. Most of these men are from Carthage and its neighborhood, and have in general had a name for being vicious and disorderly. By a boat just arrived from Darien the report was brought that a party of about eighty-four of these men had gone into the forests in search of cauchu along the Chucunaque. On returning, after being away five days, they were attacked by about twenty Indians. The Indians were beaten, and they retreated. Shortly after this, Florencio Andalo and some others, in descending the River Bayaro, met with seven Indians and killed them all, leaving their bodies lying along the edge of the river. Proceeding by the river, they killed two more Indians, who were christianized servants to a Mr. Hernandez. Another man, a leader in such infamous assassinations, dragged two Indians out of a house in which they were domestics, and cut their heads off. Some of the merchants of Panama, who trade with Darien, have asked the President to send down troops to restore order, but as no official information has come to the Government, the President refuses to do so.



## THE PACIFIC COAST.

Lassen county has several thousand head of fat cattle ready for market.

Senator Jones contemplates the erection of a \$100,000 residence in Washington city.

An opal deposit has been discovered near San Diego, which promises to enrich any number of persons.

Crops in Merced and Mariposa are looking splendid—particularly along Mariposa and Bear creeks.

A company has been organized for the erection of a beet sugar factory at Bodega, in Sonoma County.

The Students of McClure's Military Academy, Oakland, will shortly be furnished with breech-loading arms.

The fruit-growers of Pleasant Valley, Solano county, have concluded to ship their produce from Vaca.

The gain in population to the State by passenger arrivals during the first two months of the year was 2,233.

The Yuba river, which is affected by the melting snow in the mountains, stood four feet above low watermark, March 18.

J. C. Rice, of Napa County, has developed a quicksilver mine. It is situated five or six miles north of St. Helena.

Parties in this city have lately purchased 5,000 acres of timber lands lying west and within a few miles of Susanville.

Henry Landt, of Lassen county, has shipped about two hundred fox, marten and otter pelts to New York, from Susanville.

One hundred and forty-nine marriage licenses were issued by the San Francisco County Clerk, during the month just closed.

From a private letter written by a resident of Yolo, it appears that the farmers in that county are beginning to feel the want of rain.

Arrangements are being made, it is said, by the owners of the Merced Woolen Mill at Merced Falls, burned last year, to rebuild.

The epizootic has broken out among the horses on the Los Angeles stage line, and it is feared that the route will have to be closed.

The people of San Leandro held a meeting recently and resolved to vigorously contest the removal of the county seat to Oakland.

Jacob Miller of San Bernardino has started for Prescott, Arizona, with eleven wagon-loads of flour and bacon. He loaded his train at San Pedro.

Plenty of land in Kern county, is open to homestead entry within the limits of the railroad grant. Lands may also be purchased from land speculators at reasonable figures.

The people of Nevada county have subscribed for the construction of a free road from Nevada to Colfax, to run by the Buena Vista Ranch, and down Long ravine to Bear river.

C. B. Denio of Vallejo, Dudley, ex-member of the Assembly and Wright, also an ex-member of the Assembly, are candidates for Republican joint Senator from Solano and Yolo.

At San José, March 20th, Peter Stock, son of John Stock, in a scuffle struck his head against a bar of iron, cutting a severe gash, and losing much blood. It came near proving fatal.

It is said that the removal of the Alameda county seat, will involve the removal of ten or twelve families from San Leandro. The *Gazette* has already been removed to Oakland.

Work upon the Kearsarge, rebuilding in the navy yard is progressing as rapidly as work on Mare Island generally does, or the small force of men employed upon the ship will allow.

Judge Payran has sent the *Petaluma Argus*, specimens of barley and wheat, grown on the ranch of James Noel, in Vallejo Township, which measure three feet and six inches in length.

The Lassen *Advocate* says the epizootic has visited nearly every stable and pasture in the county, and at least one-half of all our horses have the disease. It is, however, of a very mild type.

At Watsonville a sad case of insanity has recently been discovered, in the person of Mrs. Kuliz, wife of an old resident of the valley, caused by cruel treatment, from time to time, by her husband.

W. B. Pratt of Calistoga, has grapes which he put in wheat chaff last Fall, and kept dry in a cool place all Winter, which are now as plump and well flavored as when plucked from the vine.

About forty-five vessels will load wheat at South Vallejo with the past season's crop, but over one hundred are expected to receive their cargoes at that port from the now growing crop during the coming season.

The eight leading hotels in San Francisco can accommodate 2,350 persons; their furniture cost \$850,000; the buildings are valued at \$1,490,000, while the land which they occupy is stated to be worth \$3,080,500.

One Dr. Wood met with quite a severe mishap on the base ball ground in Napa, March 29th. One of the boys let a bat slip, which struck the doctor in the face, mashing his nose and knocking out several teeth.

Every facility exists at Folsom, it is contended, for making the Branch Prison a self-sustaining institution at once, and relieving the tax-payers of the State from paying \$200,000 extra per year for San Quentin.

The party of engineers of the N. P. C. Railroad at work on Dutch Bill Creek have run two preliminary lines to Russian River. They find a good route. They have not yet commenced the location.

The Marysville *Appeal* of April 2d says, late sown grain is suffering for want of rain. The ground is rapidly drying and pinching out the tender blades of wheat and barley. Some of the farmers are moving to put rollers at work, to roll their fields and break the crust. Summer-fallowed grain, however, looks splendidly.

The State Harbor Commissioners have remitted to the State Treasurer \$8,663 68, as the surplus of receipts over disbursements for the month of March. The "urgent repairs" cost \$1,818 92. Total receipts, \$16,217 59.

Thomas W. Miller, of the Dalles, received a letter from his mother last week, at Danville, Illinois, in which she informed him that herself and husband, and twenty others, would leave Danville on the 2d of April, bound for Oregon.

The epizootic has demoralized the dwellers in the land of sage-brush. At a recent fashionable ball given by the citizens of Virginia City, the belles and beaux who could not hire ox-teams had to go and come on foot. Ox-teams were at a premium.

Samuel Coulter has been in Oregon two weeks or more, purchasing cattle for the supply of Olympia and Victoria markets. From a single individual in Grand Ronde Valley he has bought 400 head of beef cattle, and his entire purchases, while absent, aggregate 700 head.

The Benton (Oregon) *Democrat* says: "Most of the grain along the river having been brought down, the steamer Shoo Fly went to Oregon City last Sunday. There is yet considerable wheat to be hauled to the river, but extreme high water at present prevents its transportation."

On Sunday evening, March 16th, a water spout burst near Bakersfield, Kern County, tearing up the earth and forming an immense chasm fifty or sixty feet wide and fifteen feet deep. A party of gentlemen near the scene narrowly escaped serious injury.

We have it from good authority, says the *Pioche Record*, that one of Brigham Young's enthusiastic adherents in this place has paid into the Mormon treasury, since he came to Pioche, a tithing tax of \$1,000 in coin, and he has no idea of future repudiation either.

With the confirmation of Dr. E. A. Clark to be Postmaster at San José, an appointment which gives general satisfaction, comes the rumor of a change of base for the office itself, it being stated that Clark is disposed to locate the office in Hensley Block.

An attempt is being made to popularize Chinese corn in California. It has been planted in one or two instances, and is said to come quite up to its recommendation. The ears contain thirty-two rows of grains, and the stalks generally eight ears each. It is a sweet corn.

The railroad sale is at last consummated in Sonoma County. Donahue gives good evidence of being up to the new order of things in the fact that he announces that nobody now in the service of the company will be discharged simply because there is change of ownership.

Two very handsome narrow-gauge locomotives, for use in the Sutro Tunnel, arrived in Virginia, Nev., March 17th. They are called the William D. Kelley and the Charles W. Kendall, and weigh 11,000 pounds each. They are constructed specially for use in the Sutro Tunnel, and are of peculiar build.

The *Folsom Telegraph* tells the following: "A few days since, a son of J. O. Brown, about eight months old, while sitting on the grass in the yard, at Brown's residence, scratched up in the dirt three old silver coins, two French five franc pieces, and a Peruvian half-dollar, all of an old date, and presented the appearance of having been in the ground several years. The claim was well prospected, but yielded no more coin, the youngster having worked it out."

The *Placerville Democrat*, of March 22d, gives this: "We are informed that the ore now being taken out and crushed at the St. Lawrence Mine is of a higher grade than any heretofore worked. The ledge continues to widen as it descends, is beautifully ribboned, and in working all of the rock from wall to wall—no waste—the average yield is said to be fully \$38 per ton. It is confidently claimed that the St. Lawrence is the best managed and most economically worked mine in the State."

The *Amador Dispatch* of March 22d, has this intelligence: "A Mexican, named Nesorio Losene, gave himself into the custody of the Sheriff last Saturday, stating that he had killed a Chileno (whose name we did not learn) on the previous day, near the Q ranch, a few miles below Ione City. He was placed in jail, and on Wednesday last an examination was held before Justice Shipman, when it was proven, to the satisfaction of the court, that he acted strictly in self-defense, and was discharged. The man who was killed was a notorious horse-thief and a rough character generally."

From a correspondent at Iowa Hill, the *Placer Argus* learns that the Directors of the Iowa Hill Canal Company held a meeting on the 14th of March, and made arrangements for commencing work immediately. A force of men will commence at a point on the line of the projected ditch known as the Fish & Brown ranch, and work both ways from that point. By commencing at that place they will be enabled to start the work without delay, the warm weather of the past few days having melted all the snow in that vicinity. The company evidently mean business, and we trust that they will be enabled to complete this great enterprise and much-needed improvement without serious delay.

ST. JOSEPH'S AT ALAMEDA.—The newly erected church, situated in Alameda near Encinal Park, was dedicated with appropriate ceremonies yesterday morning at half-past ten o'clock by His Grace, Archbishop Alemany, assisted by Fathers King, Gleason and Dowling. The Archbishop, according to custom on such occasions, asked those present to suggest a name for the new temple of worship; but no one felt so inclined, and the church, was finally called St. Joseph's, as this is the month of that patron saint. After the dedication mass had been celebrated by Father Dowling, Assistant Pastor, of Oakland, the Archbishop preached a brief sermon, which was listened to with rapt attention by the congregation. Benediction was said at the end of the Mass. A choir, composed of young ladies from Brooklyn, under the leadership of Mr. Brockage, sang the music of the Mass in good style. There will be Mass in this church every Sunday morning at 9 o'clock. The church is a neat substantial building, beautifully situated. It is fifty feet in length, thirty feet wide and thirty feet high, and cost nearly 2,000. A greater portion of this amount was collected by Rev. William Gleason, Pastor of Brooklyn, from the citizens of Alameda.

## FARM NOTES.

A GOOD RECIPE.—I have a recipe to offer. It is a compound, being composed of several ingredients. It is an excellent remedy when properly applied, has an amazing good effect upon farmers' boys, keeping them at home in the evenings when they ought to be there, and making them love home better than any other place on earth. Here are the ingredients:

1. Treat them as partners with you. Give them to understand that they are interested in the success of the farming operations as much as you are yourself.

2. Converse freely with them. Get their opinions, and give them yours. If at all prudent, make use of their plans, and when you think your own best, explain to them why you do not adopt theirs. Don't keep them altogether in the dark with reference to your plans for the future.

3. Don't require them to stay at home in the evenings all the time. When there is any meeting or entertainment from which they might receive benefit, be sure to let them go.

4. Provide them with plenty of good books and papers, especially referring to agriculture. Let them be well posted in their own business—farming.

5. Never scold them because they don't do their work or attend to the business of the farm as well as you do. Encourage them.

6. Give them a holiday now and then. They look for it, and they need it; and it will be better for you and them to let them have it.

Other ingredients may with safety be added, but the above are a few of infinite importance, and should never be omitted. Farmers, try my recipe—it acts like a charm.

CLEAN AND DRY STABLES.—A horse will endure severe cold weather without much inconvenience, so long as he is furnished with a dry stable. But require him to stand on a wet and foul floor and his health will soon begin to fail. Horses often suffer from cold feet and legs. A great many stables have damp and wet floors. Few men who handle horses give proper attention to the feet and legs. Especially is this the case on farms. Much time is spent of a morning in rubbing, brushing and smoothing the hair on the sides and hips, but at no time are the feet examined and properly cared for. Now, be it known, that the feet of a horse require more care than the body. They need ten times as much, for in one respect they are almost the entire horse. All the grooming that can be done won't avail anything if the horse is forced to stand where his feet will be filthy. In this case the feet will become disordered; and then the legs will get badly out of fix; and with bad feet and bad legs there is not much of the horse fit for anything. Stable prisons generally are very severe on the feet and legs of horses; and unless these buildings can afford a dry room, where a horse can walk around, lie down, roll over, they are not half so healthy or comfortable to the horse as the pasture, and should be avoided by all good hostlers in the country.

THE CARE OF MANURE.—An exchange says: "In the Spring of 1871, we hauled the manure from the barn yard and spread it on a field having a sandy soil. This field had been run to death by its former owner. The manure was spread very evenly, but still there were some places where it was thicker than in others. The field was plowed seven and a half inches deep. Its former owner used to skim the surface. Oats were sown and dragged in. After the oats were about six inches high they were top-dressed with plaster. The season was a very dry one; scarcely any rain fell, but the oats grew remarkably fast. Standing where you could look over the field, you could see where each bit of manure had been spread; where it had been spread thickest and where thinnest, just by the difference in the growth of the oats. The field yielded sixty bushels per acre. The manure was not all buried under seven inches of soil. Each furrow lapped a little on the one before it, so that the manure may be said to have been distributed in a succession of inclined strata. In this manner a part of the manure would be near the surface, another part a little further below, while a third part would be at the bottom of the furrow, seven and a half inches deep.

EXCELLENT FEED FOR MILCH COWS.—Here is what a farmer says of an experiment with them: "I dug a basket of artichokes, washed and cut the largest, and sprinkled them over with salt, and set them before her. She did not wait to ask any questions as to what her new dish might be, but commenced helping herself with a will, not leaving one. The next morning on milking I found, to my no little surprise, the quantity of milk considerably increased, and every time after that, on feeding the artichokes, the result was the same—an increase of milk."



## PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and innuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine."

Again, in his letter to the American Prelates, he urges them to "Leave nothing untold by which our Holy Religion and its salutary

teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

OFFICERS:  
JAMES R. KELLY, President.  
RICHARD O'NEILL, Vice-President.  
SAMUEL W. FORMAN, Secretary.  
JOHN KELLY, Jr., Treasurer.

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## A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "The Madonna di San Sisto." We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of \$5 for the GUARDIAN, or \$6 for the GUARDIAN and Irish World, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and paying for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

## NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

## THE IRISH WORLD.

OUR arrangements to club with the Irish World, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the World, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

A SPLENDID STORE.—In our advertising columns will be found a notice of a Grand Spring Opening which has just been made by J. J. O'Brien & Co., at No. 606 Market Street. This firm is one of the heaviest importers in the city, and many of their cases are received direct from the European and native factories. They have recently received forty cases of foreign goods adapted for the present season, and of the newest styles and best makes of shawls, silks, poplins, water-proofs, blankets, flannels, and robes de chambre. Messrs. O'Brien & Co. have also a large and varied assortment of Mourning Goods, including Black Drape Cashmere, Henrietta Cloth, Bombazines, Poplin Alpaca, Gilt Alpaca, Cretonnes and Foulards. We advise parties visiting the city to pay the firm a visit before going elsewhere. Good bargains and the best of goods may be had; the store is No. 606 Market Street, one door above Montgomery.

NEW SONGS.—We have received from M. Gray, the enterprising music dealer at No. 623 Clay Street, two songs which have just been issued. They are, "I will Stand by My Friend," as sung by the great Vivian, and "Plucking of the corn," as sung by Billy Emerson. The title pages are embellished with photographic portraits of these great artists, and the music will undoubtedly have a large sale. They are sold at forty cents each.

## DRY GOODS!

DRY GOODS  
FOR THE HOLIDAYS!

LANDERS, BYRNE & CO.

No. 4 Third Street,

ARE NOW OPENING A SPLENDID STOCK

OF DRY GOODS,

SUITABLE FOR

HOLIDAY PRESENTS,

CONSISTING OF

BLACK SILKS from the best manufactories.  
COLORED SILKS in all shades.  
IRISH POPLINS, direct from Pim Bros., Dublin.

In our

Dress Goods Department

Will be found a splendid line of colors in EMPRESS CLOTH.  
DIAGONAL AND SERGE POPLIN.  
SATIN DE CHENE, in all shades.  
VENICE CORD SILKENTEN, in all shades.  
FEMOSA CLOTH, etc., etc.

SCOTCH AND POPLIN PLAIDS.

## IN MOURNING GOODS

Our stock is the most complete in this City, comprising BLACK POPLINS, DRAP DE ETE, PARRAMATIAS AND HENRIETTA CLOTH, CASHMERE AND CARLOTTA CLOTH, TANSE, FOULARD, CRETONNES, BIARREIZ, EMPRESS AND PARISIAN CLOTH.

A complete assortment of

HOSIERY.

GLOVES,

HANDKERCHIEFS,

EMBROIDERIES,

LACES, and

SMALL WARE.

## HOUSEKEEPING GOODS

Being a specialty with us, our patrons can always depend on finding this department well worthy of attention.

## UNITED STATES HOTEL,

Corner of Folsom and Beale Sts.

SAN FRANCISCO.

CORNELIUS MALONEY, Proprietor.

(Late of the Franklin House.)

THE United States Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.  
Board, per week, \$4 00  
Board and Lodging, per week, \$5 to \$6 00  
Board and Lodging, per day, \$1 00  
Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.  
A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.  
An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge.

THE

## CATHOLIC PUBLICATION CO

401 & 403 Sansome St.

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BOOK AND JOB  
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Of every description.

BOOK BINDING, RULING,

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At the Lowest Current Rates

In the line of fine

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AND

MERCANTILE PRINTING,

We are determined

NOT TO BE EXCELLED

by any House in the city.

## REMOVAL.

The office of the

PHENIX

Fire Insurance Co. of Hartford,

HOME

Fire Insurance Co. of New York

NORTH BRITISH AND

MERCANTILE

Ins. Co. of London & Edinburgh,

Have been removed from 424 California Street to

205 SANSOME STREET,

(Next Pacific Bank).

R. H. MAGILL,

Manager

mar3-11m



DR. J. A. SHERMAN

SPECIALIST in the treatment of Rupture, of 607 Broadway, New York, respectfully announces to the residents of San Francisco and vicinity, that he has returned from the East, and may be consulted at his branch office,

240 Montgomery St., Cor. of Pine.

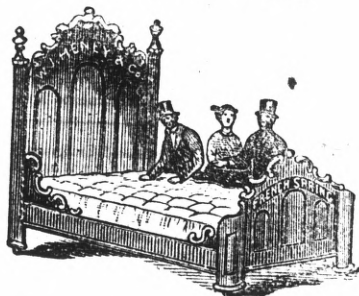
By those desirous of obtaining the benefit of his experience and assistance in the adaptation of his method for the radical cure of Hernia, without regard to the age of the patients, or duration of the affliction.

RUPTURE

Before and after treatment and cure, can be seen at his office. Descriptive pamphlets mailed to any address on receipt of ten cents.

The cure is effected by local external application. Office—240 Montgomery St., SAN FRANCISCO, Jan 11-3m

FURNITURE,



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THE Largest Stock, the Best Goods and Lowest Prices in the city.

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Carriage and Coach Work of every description executed with neatness and dispatch. Genuine imported Concord, Manchester, Dorchester and Portland Wagons constantly on hand and for sale.

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THE UNDERSIGNED IS SOLE AGENT IN California for the sale of the above celebrated Bitters. He is prepared to deal with merchants and jobbers on the most reasonable terms.

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1y

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PRACTICAL FURNISHING UNDERTAKERS. Barstow's Burial Caskets always on hand, and gents for Fisk's Metallic Burial Cases.

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KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

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Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application. Just published, Gray's "Catalogue of Music for 1872."

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THE undersigned would respectfully inform his friends and acquaintances that he has opened that spacious store, north-west corner of Merchant and Montgomery streets, with a select stock of fine

FRENCH CLOTHS, BEAVERS, DOESKINS, CASSIMERES AND VESTINGS,

Which he will make up in the latest styles at greatly reduced prices.

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English Cassimere Business Suits. \$40 to \$50 Beaver Suits. \$50 to \$60 Cassimere Pants. \$8 to \$10

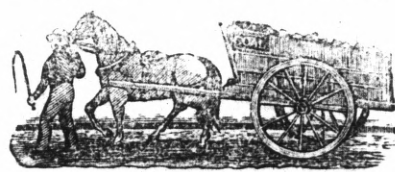
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SWEET and Dry Champagnes, Sparkling Muscatel and Catawba. Also, White and Claret Wines (all kinds and all ages) Angelica, Muscatel, Madeira, Port, Sherry, Hock, Mount Vineyard, Malaga, Sweet and Dry Catawba, etc. Grape Brandies, one to five years old. All our Wines and Brandies are made exclusively from Mountain Grapes. Principal Depot, corner of First and Market streets, San Francisco.

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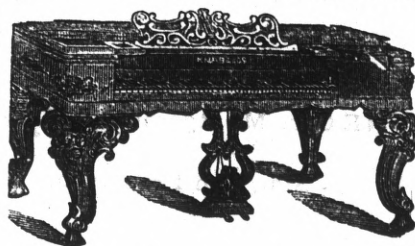


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HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warehouses. Also the "AMERICAN" Piano-Forte, the GEORGI Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Lunan's German UPRIGHT PIANOS.

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are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from \$60 to \$450. A good assortment on hand.

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Toilet and Fancy Articles and Perfumery, Pure Wines and Liquors for Medical Use.

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EMBOSSING and

DESIGNING WORKS.

J. MALLON, Proprietor.

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T. D. JOHNSON, M. D.

San Jose, California.

DR. T. D. JOHNSON respectfully returns his many thanks to the citizens of San Jose and vicinity for their liberal patronage for the last eighteen years during his practice among them. Having again recovered his health, he will continue to practice his profession as before. Dr. JOHNSON has practiced Medicine and Surgery in California for nearly twenty-two years, and has had an opportunity to become familiar with the practical treatment of all diseases common to this climate or to the Pacific Coast, and can give satisfaction to all who may require his professional services. Persons residing at a distance can consult Dr. JOHNSON by letter, giving, as nearly as possible, the symptoms of the patient, age, sex, temperament and length of time sick. The above duty, on the part of the patient, being correctly performed, the Doctor has no hesitation in saying that he will be able to cure every case that is curable, without a personal interview with the patient. This may be called arrogance, but the assertion is based upon a practical experience of nearly forty years, twelve years of which time was spent in charge of public hospitals.

Dr. JOHNSON will devote particular attention to Operative Surgery and the Diseases of Women and Children, including Chronic Diseases of every character. He has, also, had great experience in the treatment of Cancer and all Schirrus diseases, Tumors and Dislocations of long standing, Hydrocele, Varicocele, Hernia, Diseases of the Kidneys and Urinary Organs, Diabetes, Dropsy, etc., etc. Dr. JOHNSON's surgical operations, since residing on this coast, are too well known to be noticed in this paper; but for the benefit of those who have recently settled in California, he will take the liberty of mentioning a few of the many capital or important operations he has performed: Amputation of the entire lower jaw, for cancer, in San Jose—recovery; amputation of the hip-joint, for gun-shot wound, in San Juan, Monterey County—recovery; amputation twice at the shoulder, for disease of the joint, both in San Jose—recovery; amputation at the knee-joint, for white swelling, in San Jose, with success; setting a dislocated hip-joint of five months' and twenty days' standing, in San Jose, with complete success; adjusting an elbow-joint after it had been dislocated six weeks—patient recovering complete use of arm. Dr. JOHNSON has performed the dangerous and complicated operation of trepanning the cranium or skull six times, with success in every case; an excision of ovarian tumor weighing fourteen and three-fourths pounds—operation performed in San Jose, with perfect recovery; amputation of a fibro-cystic tumor, weighing forty-two and one-half pounds, from a woman living near the Almaden mines; three amputations of the female breast, for cancer, two of whom resided in San Jose, the other in Gilroy, Santa Clara County—all recovered; excision of a fibrous tumor, weighing two and one-half ounces, from the throat of a child ten months old—operation performed in San Jose, in the presence of five other physicians, with complete success.

The object of this paper is to inform the public where they may obtain honest and scientific counsel in sickness, and in cases requiring surgical skill.

Among the various vocations of life, there are none involving higher mental endowments, more real responsibilities, and more laborious duties, than the practice of Medicine and Surgery; and yet there is more imposition, dishonesty and ignorance among those claiming to belong to this profession than any other. It is, therefore, with a just appreciation of his mission that Dr. JOHNSON has departed somewhat from the usual custom, in his honest desire to do good and alleviate suffering.

T. D. JOHNSON, M. D.

Licentiate of the University of Pennsylvania, Philadelphia, and graduate of the University of Louisville, Ky., formerly Resident Physician of Marine Hospital at Galveston, Texas, Physician at Sacramento Hospital in 1852-3, and for four years County Physician for Santa Clara County, at San Jose. mar 8-1y



Cash Assets, November 1872, \$5,250,000.

Cash Capital, - - - - \$3,000,000.

Average Income, per day, over \$14,000.

The Largest Capital, The Largest Cash Assets, The Largest Annual Income

Of any

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In the Country.

GEO. C. BOARDMAN, Manager.

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Office, 14 Merchants' Exchange,

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CASTOR BEANS.

Pacific Oil and Lead Works,

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ARE PREPARED TO FURNISH SEED AND contract for next year's crop of Flax Seed and Castor Beans at rates that, with proper cultivation on suitable land, will make them among the most profitable crops grown. For further particulars, address

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As Full and Complete an Assortment as  
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REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through  
Wells, Fargo & Co's Express Office, or any reliable  
banking house; but this Society will not be responsible  
for their safe delivery.  
The signature of the depositor should accompany his  
first deposit.  
A proper pass-book will be delivered to the agent by  
whom the deposit is made.  
Deposits received from \$1 to \$2,000.  
Office hours from 9 A. M., to 3 P. M.

**First National Gold Bank**

**Of San Francisco, Cal.**

**PAID UP CAPITAL, \$1,500,000, Gold.**

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Exchange or sale on the principal cities of the United  
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Commercial Credits issued available in Europe, China  
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This Bank is prepared to transact a general Banking  
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Deposits in Gold, Silver and Currency received subject  
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Collections attended to and prompt returns made at the  
lowest market rate of Exchange.

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**BANKING HOUSE**

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RECEIVE General and Special Deposits in Gold  
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Legal Tenders, and do a General Banking Business.

**DRAW EXCHANGE ON**

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Telegraphic Transfers made on New York.  
Interest allowed on Time Deposits.

**MERCHANTS' MUTUAL  
MARINE  
INSURANCE COMPANY**  
OF SAN FRANCISCO.

ORGANIZED APRIL 2d, 1863.

OFFICE,

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CAPITAL PAID UP, \$500,000. Losses paid prompt-  
ly in U. S. GOLD COIN.

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This Company is engaged exclusively in  
Marine Insurance.

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THE CALIFORNIA LLOYDS,

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Of California.

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J. H. Sullivan, F. S. Freeman.

C. W. KELLOGG, Presiden

H. G. HORNER, Secretary.

**C. P. R. R.**

Commencing Saturday, March 15, 1873.  
and until further notice, Trains  
and Boats will leave San  
Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via  
Oakland) for Sacramento, Marysville, Red-  
ding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from  
Broadway Wharf) — Connecting, at Vallejo,  
with Trains for Calistoga, Knight's Landing and Sacra-  
mento; making close connection at Napa with Stages for  
Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer  
(from Broadway Wharf) — Touching at  
Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)—San Jose Passenger Train, (via  
Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train  
(via Oakland) for Lathrop, Merced, Visalia,  
Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Sundays excepted)—Cal. P. R. R.  
Steamer (from Broadway Wharf) — Connect-  
ing at Vallejo with Trains for Calistoga, Knight's Land-  
ing and Sacramento.

4.00 P. M. (Sundays excepted)—Sacramento Steamer  
(from Broadway Wharf) — Touching at  
Benicia and Landings on the Sacramento River.

5.15 P. M. (Daily)—Overland Emigrant Train (via  
Oakland)—Through Freight and Accommo-  
dation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—  
7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:30, 3:00,  
4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 11:20  
and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—5:30, 6:40,  
7:50, 9:00 and 11:00 A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and  
10:10 P. M.

LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and  
11:10 A. M.; 12:00, 1:40, 3:50, 5:05, 6:20, 8:05 and  
10:20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—  
7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M.  
(7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco)—4:30, 7:00  
and 10:45 A. M. and 3:30 P. M.

LEAVE FRUIT VALE.—5:25, 7:35, 9:00 and 11:20 A. M.  
1:30, 4:05 and 5:30 P. M.

\*Except Sundays.  
T. H. GOODMAN, N. TOWNE,  
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.

**Southern Pacific Railroad.**

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:40 A M	3:20 P M	14:40 P M
San Jose.....	11:10 A M	5:42 P M	7:00 P M
Gilroy.....	12:30 P M		
Pajaro.....	2:20 P M		
Castroville.....	3:05 P M		
Salinas.....	3:45 P M		
Hollister.....	2:40 P M		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister.....			11:05 A M
Salinas.....			10:00 A M
Castroville.....			10:40 A M
Pajaro.....			11:30 A M
Gilroy.....			1:10 P M
San Jose.....	16:50 A M	7:45 A M	2:31 P M
San Francisco Arrive..	9:10 A M	10:10 A M	5:10 P M

\* SATURDAYS 2:30 P. M. †SUNDAYS excepted

**FREIGHT TRAINS.**

THROUGH TRAINS leave San Francisco at 4:15  
A. M. Arrive at San Francisco at 4:25 P. M.  
Trains for San Jose and Way Stations leave San Fran-  
cisco at 1:00 P. M. Arrive at San Francisco at 11:30  
A. M.

A. N. TOWNE, A. C. BASSETT,  
Gen'l Superintendent. Ass't Superintendent.  
J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

Established in 1803.

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Of London.

CAPITAL, - - - - \$8,000,000.

Surplus over \$2,500,000.

LOSSES paid here in cash, immediately on adjustment,  
in U. S. GOLD COIN.

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General Agents for the Pacific Coast,  
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PRICE FIFTY CENTS.

THE HELPING HAND, a purely Vegetable Pain An-  
nihilator, possessing Tonic, Alterative, Sanative, Car-  
minative, Corrective, Sedative and Anodyne properties,  
skillfully combined in a concentrated form, for internal  
and external use.

A never failing remedy for Neuralgia, Rheumatism,  
Paralysis, Lameness, Soreness or Stiffness of the Joints or  
Muscles, Sprains, Bruises, Wounds, Sores, Indolent Ul-  
cers, Poisonous Bites, Bronchitis, Sore Throat and Dip-  
theria, Headache, Earache, Toothache, Soreness or Spon-  
giness of the Gums, Colic, Derangements of the Liver or  
Bowels, and all aches and pains. It will also cure Galls,  
Bruises, Sand Cracks, Stiffness, Founders, Spavin,  
Sweeney, Stifast, Callous Lumps, and Maladies in gen-  
eral of the Horse and other Domestic Animals.  
Full directions accompanying each bottle.